$5.00

A
ADAMISM
TO
B
BONDAGE

VOLUME ONE:

PHOTO-ILLUSTRATED ENCYCLOPEDIA OF DEVIANT SEXUAL BEHAVIOR

THE DEFINITIVE DIGEST OF SEXUAL ABNORMALITIES

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PHOTO-ILLUSTRATED
ENCYCLOPEDIA OF

DEVIANT SEXUAL BEHAVIOR

VOLUME ONE: ADAMISM TO BONDAGE

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Adamism

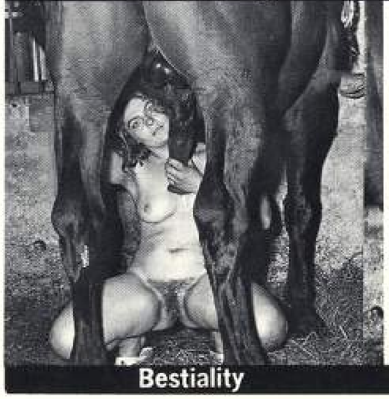
Adelphogamy

Analism

Androgyny

Anthropophagy

Autoeroticism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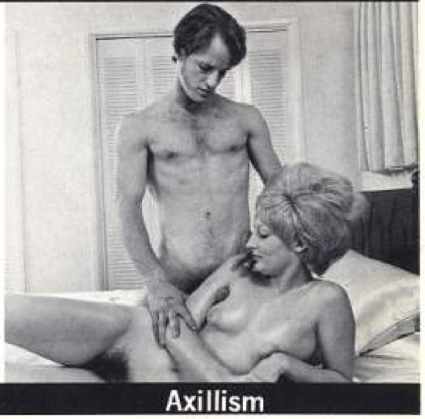
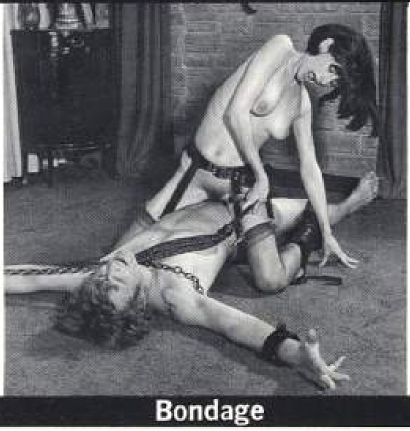


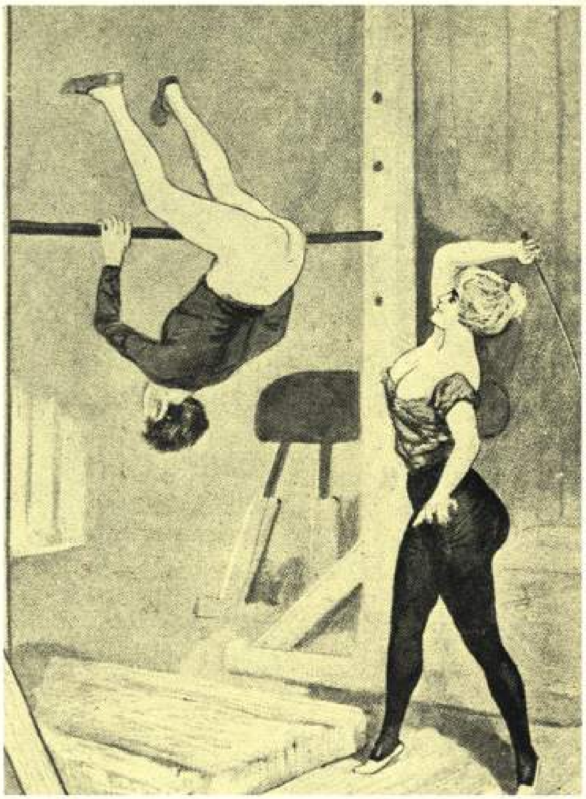
Axillism

Body Fetishism



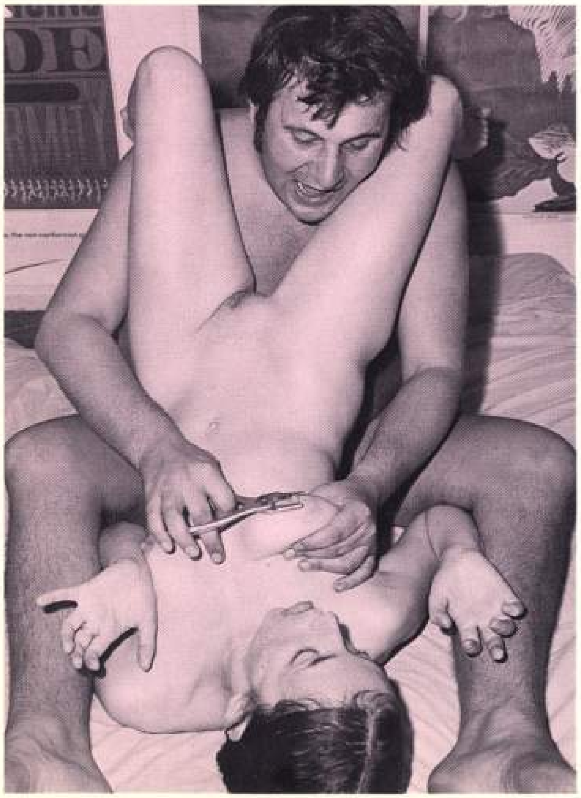
Bondage

Bondage is generally the male partner's choice (above).



Sado-masochism, a popular theme in British art (above).

Sadism is an unnatural extension of normal sex (below).



A "period" photo, but the acts remain unchanged (below).

THE FORBIDDEN ACTS

Man, Homo Sapiens, has been described as the thinking animal, the tool making animal, the rational or irrational animal, depending on the describer's viewpoint. Many other labels have been attached, far too many to repeat here; enough, perhaps, to validate the description of man as "the animal who labels things."

For the most part, we label those things we do not understand. The label, being man-made and definable, by its existence tends to remove us one step from the unknown it is meant to describe, thus mitigating our fear of that unknown. In time, we develop mythologies around the most fearsome of these labels.

We see this throughout history. Lightning became a weapon of the Gods, to be feared only by those who had incurred the wrath of some specific God. Death, oblivion, decay; their catastrophic finality produced the most awesome mythologies, culminating in our modern religions.

Aspects of individual behavior not common to the group, though of lesser importance, received their individual labels. In time, these became involved with the mysticism of the religious mythologies. Some were proscribed, others achieved varying degrees of acceptance when performed by carefully delineated minority groups. An example would be the sexual promiscuity of the temple prostitutes; an obligation to them, yet forbidden other women.

One label/product of the human animal is the "category." And the categories we will be dealing with are "normal" and "abnormal."

"Normal" is the word we use to describe that which we, ourselves, do and are capable of doing. "Abnormal" means, quite simply, that which someone else does which we do not do and find (for whatever reason of conditioning and experience) objectionable. There are, of course, degrees of "abnormality." If we habitually perform an act (cunnilingus, for example) which we have been taught is "abnormal," we tend to think of it as something which should be considered "normal," and which others, less knowledgeable, are missing out on.

Frequently, the act may be "normal but forbidden," by general consensus. This simply means that while almost everyone does it (as in the case of cunnilingus) it is legally or socially proscribed. This can lead to guilt regarding the act in question with resultant psychic damage to the individual performing it. It can also lead to overt antisocial behavior on the part of the guilt-feeling person. Thus are sex offenders often created.

Obviously, a rational examination of what is considered "abnormal," particularly in the area of sexual actions, is long passed due. The laws of the land, federal, state and local, list innumerable human sex acts as crimes (many of these "crimes" are, oddly, acts

considered "normal" and permissable in other circumstances or localities). Others, because of a reluctance on the part of legislators to legally define them, are virtually unpunishable. Some, while legally permissable, are not sanctioned by one or another of our major religions.

Even economic status affects the delineation of "abnormal." Oral sexual stimulation, particularly to orgasm, is relatively uncommon among those in the lowest economic stratum, and is usually hidden when practiced. Among the wealthy, it is accepted as a part of "normal" sexuality. The same holds true when determination of relative normality is made by educational level, with the better educated willing to accept a greater variance in individual sexual behavior.

In simpler terms, every imaginable sexual act or position is, somewhere in human society, "abnormal." Logically, then, the "sexually normal" human does not and cannot exist. Every sexual act is considered by someone to be an unnatural perversion. No human being, male or female, is sexually "normal". Not only may other social groups be found which will consider the "normal" person's acts "abnormal," but probably no individual can be found who does not, or has not performed some sexual act considered "abnormal" by his or her peers.

Why, then, a publication devoted to the sexually "abnormal?" For most readers the driving interest will be curiosity; for some, the desire to learn about their own sexual behavior.

For most purposes, sexual deviations are defined as those sexual actions generally or specifically proscribed by American society as a whole. From our admittedly biased viewpoint, the line between sexually "normal" and sexually "abnormal" is not clearly drawn. We would be inclined to go against authority and claim as "normal" any sexual act between consenting adults which avoids demonstrated harm to either individual. Therefore, for the pragmatic reasons inherent in all publishing ventures, the sexual actions described and depicted herein and in succeeding volumes are the choice of history and public opinion.

To be sure, not all described "abnormal" actions have been so considered in the past by all segments of our own society. For much of the Victorian era, for example, a modified form of coitophobia (fear or hatred of intercourse) was considered the "normal" state for much of the female population in this country and in England. It was, of course, an attitude more honored in the breach than in the observance, or we would not be here today, but it was publicly accepted as the preferred and "normal" condition of womanhood.

Masturbation, by both male and female, was long considered, and is still so considered by many, as a major abnormality. Boy Scouts were previously officially warned against it in their handbooks. Countless

sermons devoted to the awful fate awaiting masturbators were inflicted on believing parents and guilt stricken children . . . and countless unhappy lives were the results. We now know, or at least most of us do, that masturbation is "normal" to the human species and, in fact, to every mammalian species capable of managing the necessary physical process (a hand with an opposable thumb, as in the primates, is a great help). Yet it will appear as a sexual deviation when we reach its position in the alphabet, for it is still generally regarded as such.

For many centuries, most organized religions considered various forms of sexual sadism as of far less import than masturbation. It was almost expected that the husband, in exercising his rights as "lord and master of the home," would take into consideration only his own sexual needs and, if so inclined, aggressively vent his spleen against his sex partner . . . his wife. Indeed, far too large a part of our female population were trained by their mothers to expect this sort of treatment as a natural part of marriage. Such customs were passed on from generation to generation, and an entire society came to accept them as the sexual norm.

That such situations can and do exist is the primary reason for the publication of material such as this. Only a few professionals in psychology and sociology are really aware of the vast portion of our population practicing so-called sexual "abnormalities." A large percentage of our population may not even be aware that some of the acts and conditions herein described actually exist outside popular fiction. Others, knowing that their sexual preferences deviate from the accepted norm, lead lives driven by guilt . . . and unnecessarily so. For the facts are that any physiological sexual act anyone can imagine, any human is capable of performing . . . given the right upbringing and psychological background.

If one is to accept the moralization of the past, we are all sexual deviates. Not in the popularized concept of deviates as homosexuals, but in the dictionary definition . . . those who perform acts differing from the accepted norm.

All the preceding considered, a technically accurate and descriptive documentation of sexual conditions and actions generally classified as "abnormal" is passed due. Not since Krafft-Ebing has any such work of a serious nature been attempted, and Krafft-Ebing never intended the popularization of his work. But times change, and what was once considered a fit subject only for learned specialists in the field has become a principal topic for discussion on the pages of our daily newspapers and in the hallowed halls of Congress.

The public has demonstrated a genuine desire and need to know, and not out of prurient interest. Perhaps the subsequent pages will be of some assistance in alleviating their misconceptions and fears. ●●●

adam·ism

ADAMISM (med.) n. Exhibitionism in which the exhibitor prefers total nudity for sexual gratification. From association with Adam in Old Testament and "original sin." — ADAMIST, n. — ADAMISTIC, adj. — ADAMISTICALLY, adv.

Cornelisz Von Haarlem—*Adam and Eve in the Garden of Eden*; oil, date unknown.

As a part of that broader category, exhibitionism, ADAMISM is perhaps the least flagrant and dangerous deviation for society. It is very simply, the conscious, or unconscious desire of a person to attract attention by shocking conventions, thereby obtaining some measure of recognition and identity that is felt lacking.

Most of us have heard, or read, at one time or another about individuals who have gone parading in public sans a stitch of clothing, or proceeded to disrobe before a crowd or assembly. Usually the outcome is a quick appearance by the law, and a charge of indecent exposure. Unlike other forms of exhibitionism, ADAMISM may be a manifestation of neuroses in females as well as males.

It should be pointed out that the ADAMIST is not usually guilty of sexual misbehavior on an overt level, and does not present any real danger to persons who might become involved as bystanders. The fact of being totally nude detracts from the usual exhibitionistic displaying of the genitals, or other sexually related parts of the body, for sexual gratification. Rather, the ADAMIST seeks identity and recognition of his or her sexual nature through display, usually as a surrogate for acceptance.

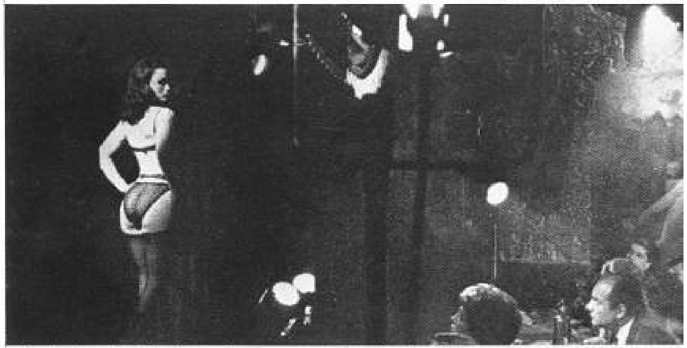
Even though it is a relatively harmless deviation, ADAMISM is definitely sexual in nature, and is an overt manifestation of usually unconscious neurotic symptoms.

As with other types of sexual deviation, ADAMISM can be traced to fears, and consequent repressions, acquired during some period of the formative years. As Krafft-Ebing points out, "The advance of puberty develops the impulses of youth, hitherto vague and undefined, into conscious realization of the sexual power. The psychological reactions of animal passion manifest themselves in the irresistible desires of intimacy, and the longing to bestow the strange affections of nature upon others." [1]

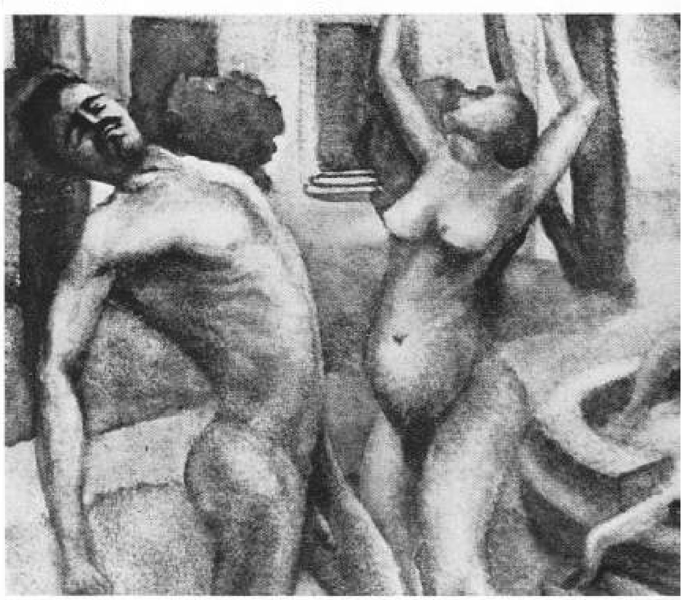
When these very natural awakenings and desires are thwarted, as is often the case in a repressive and overly-moralistic home, then fears are the logical result. In the case of the ADAMIST, these fears may come from feelings of guilt over masturbation, sexual thoughts, or usually natural Oedipal urges. Very often, these fears are then translated later into fears about masculinity.

As the person grows, the fears are gradually buried in the unconscious, while the reactions become a part of the daily life of the person involved. This fear of the masculine image may be manifested for the ADAMIST in the form of worry over social incompetence or inability to gain acceptance from the peer group.

Most often, a person who gives in to this form of exhibitionism is insecure and introverted. It may be that the home life during younger years was dominated by one parent or the other, who was overly strict with the child, and violently suppressed any natural urges which the child might have felt. This would have usually been in the sexual area, but not exclusively.



Stripping is the female counterpart of adamism.



D. H. Lawrence—*Yawning*; water color, 1927-28.

Exhibitionism can serve as inducement to sexual activity.

Casual mutual nudity is a very mild form of adamistic exhibitionism.

As a result of these inhibitions, the exhibitionist is stunted psychologically, and does not acquire the emotional maturity which will allow him to have full social intercourse or relations with the opposite sex. At some point, then, this results in a building of pressure—because of the damning of psychobiological urges—resulting in a final collapse of restraint, and overt manifestation of desire to break out of the introvert mold and attract attention. It is interesting to note that in many cases, the ADAMIST, either male or female, cannot afterward remember giving in to the impulse to remove his or her clothing, or cannot give any reason for doing so.

It should be remembered that the exhibitionistic ADAMIST is not a dangerous person in regard to his particular deviation. There is always the possibility that he will suffer from some form of psychosis, but being the type of person he usually is—shy, withdrawn and introverted—that prospect is unlikely. For most people, the sight of a nude man masturbating will be shocking at the time, but quickly forgotten or rationalized into a humorous situation. For young girls, the remembrance of the situation might last longer, but unless some danger is presented, or fear created, along with the incident, it will gradually be lost to memory, with no serious aftereffects. Therefore, the greatest effect of this deviation on society is usually nothing more than a disruption of the daily activity.

COMPOSITE SAMPLE HISTORY

J. W. was the youngest child in a family consisting of mother, father, older sister, and himself. Al-

Franz von Bayros—*Erotic Paroxysm*; ink, circa 1900.

though loving in most respects toward her offspring, the mother was sharply dominating about personal behavior, and exceedingly moralistic about sexual matters. The father was not the dominant figure in the home, and at times both children got the impression that he was treated as a child just as they were.

In the matter of sex education, J. W. never rereceived any early explanation from his father or mother. This was also the case with his sister, even after she reached puberty, and the incident that was likely caused by this may have been a factor in setting up his exhibitionistic tendencies.

When his sister was fifteen, and he was thirteen, she began to have sexual relations with boys in an apparent effort to punish her mother for her dominating attitude. The sister became pregnant, and the result was a family argument so bitter and damning on the part of the mother that the sister left home, later attempted an abortion and died as a result.

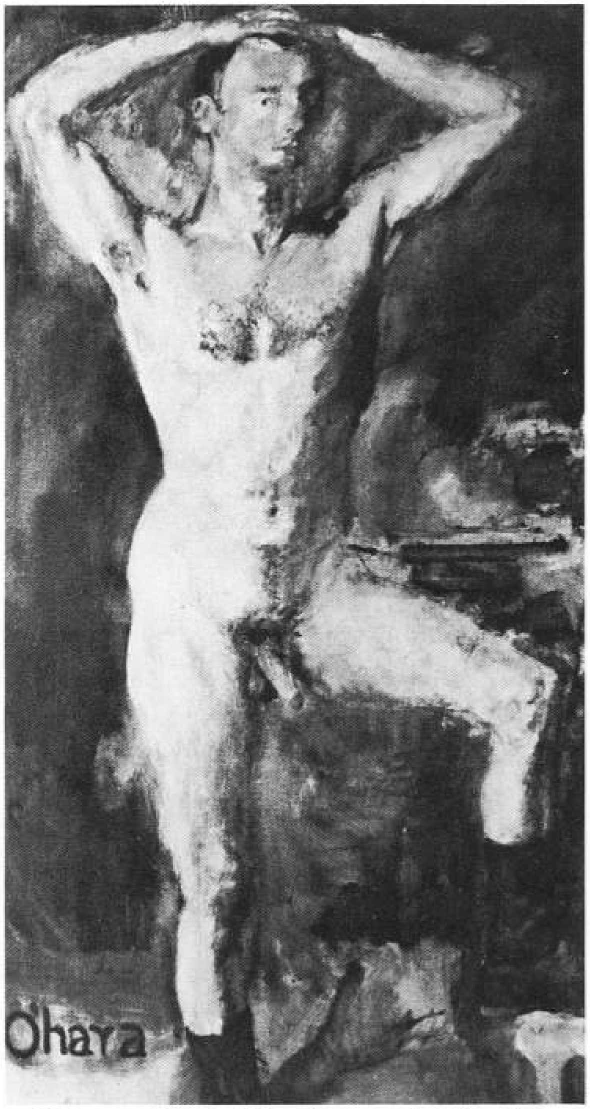
Partly because of his mother's influence, and partly because of his own nature, J. W. developed into a moderately introverted personality. He was normal in appearance and stature, a higher than average student, and while not necessarily popular in school, got along well with his classmates.

After the incident involving his sister, he developed an unconscious fear of his mother, based on the experience of the sister, blaming the mother for her death, and fears of his own sexual nature which were beginning to be strongly felt. Because of this, he shied away from the sexual encounters that are a part of the maturing process during the teen years. This state compounded during his high school years with the result that by the time he graduated at age eighteen, he had had only three dates with girls, did not join in his fellow's comradeship, which is usually sexually oriented at that stage of development, and was increasingly shy and introverted.

J. W. had successfully held back his sexual feelings until he was fifteen years old, and then had his first experience with masturbation. He was not overly sexed, but enough so that he felt the need to masturbate on an average of twice a week, and spent the rest of his time caught up in a web of guilt over his masturbatory practices, and fear that his mother would find him out.

This state of affairs continued more or less along the same lines until he was twenty. At that time, he was living on his own, working as a minor clerk while attending college at nights. After leaving high school, he had had no contact with members of the opposite sex except being in their presence at work and school. This being in proximity with women —often attractive and alluring—placed tremendous pressures on J. W.

His first exhibitionistic experience came at a time when he had restrained his sexual desires for almost a month, and had not masturbated during that time. Late one evening after school, he went to a local beach, with the idea of going swimming nude, a solitary and infrequent practice he had started after leaving school. On this one evening, after he came out of the water, he got an erection and began masturbating himself before putting on his clothes. He was in the midst of this when two young high school girls walked up on him in the dark. They were naturally shocked at what they saw, and stood for a moment with mouths open, gaping at him. He related later in detail about the pleasurable sensation this gave him in thinking that two females had their attention fixed on him. Although he did not directly state it, there was also apparently the thought of his mother standing in front of him in such a situation, and defiance because of his usual unconscious fear of her.

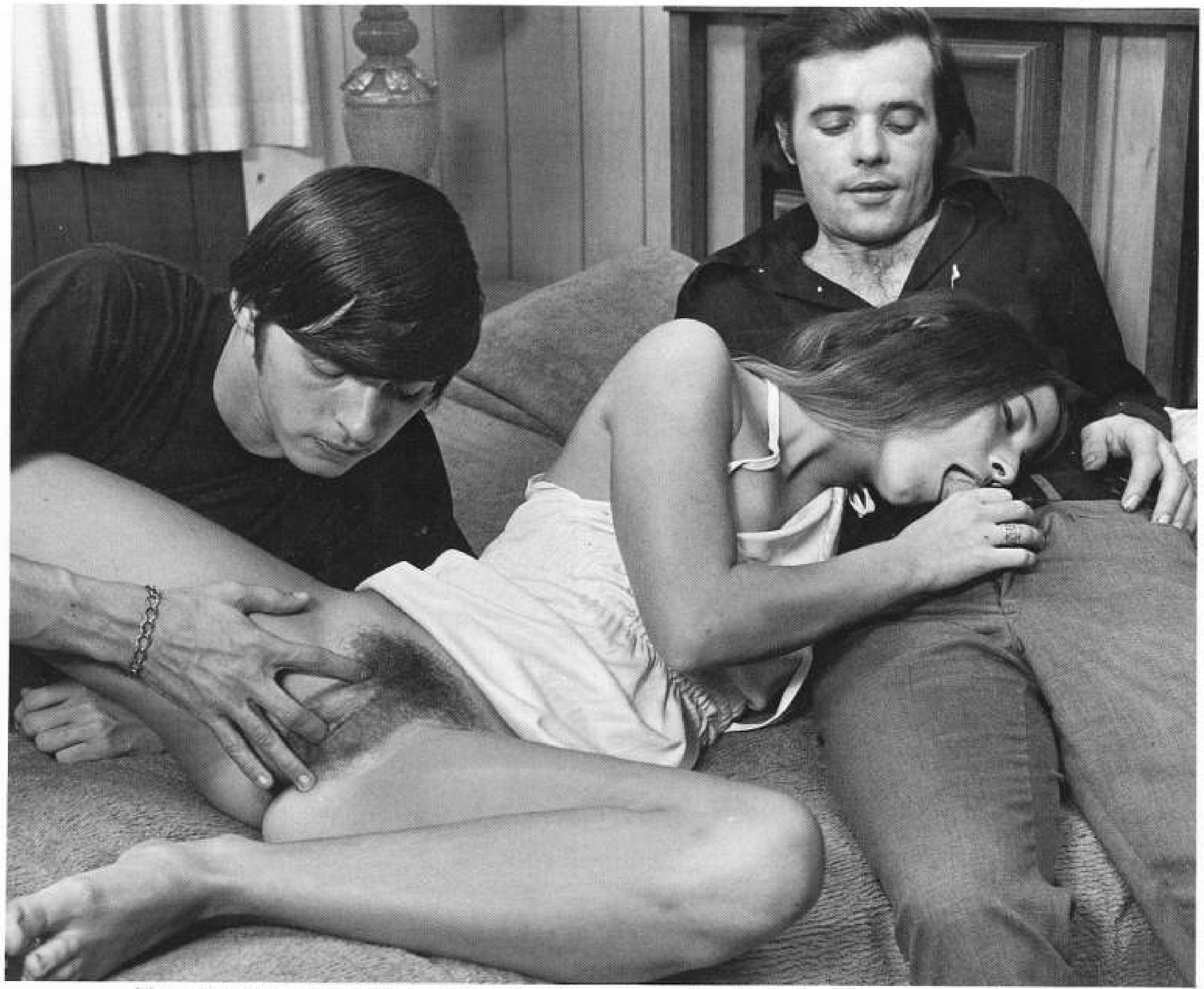


O'Hara—*nude male*, title unknown; oil, date unknown.

After that incident, J. W. began to go to relatively uncrowded beaches and parks at night, where he would strip and hope for a woman or girl to come along and discover him. He did this on an average of once a month, masturbating in privacy the rest of the time with mental images of women that had been shocked to see him naked and aroused. ●●●

a·del·pho·gamy

ADELPHOGAMY (Conv.) n. A marital state in which two or more brothers have one or more wives in common, not normally in incestuous relationship. — From Gr. Adelph. **— ADELPHOGAMOUS, adj. — ADELPHIC, adj. — ADELPHOGAMOUSLY, adv.**



The polyandrous situation of adelphogamy is an unusual social deviation in western cultures.

ADELPHOGAMY is an uncommon social and sexual deviation in that it is basically a polyandrous situation in a world where polygamy is the more natural rule.

It is not well known or recognized, since monogamy is the only legal marital state in most civilized countries. Where it does exist, it is usually a troilistic relationship, with two brothers having an emotional fixation on the same woman, and entering into a relationship with her consent. In the more "primitive" societies, the relationship may be between two sisters and two brothers.

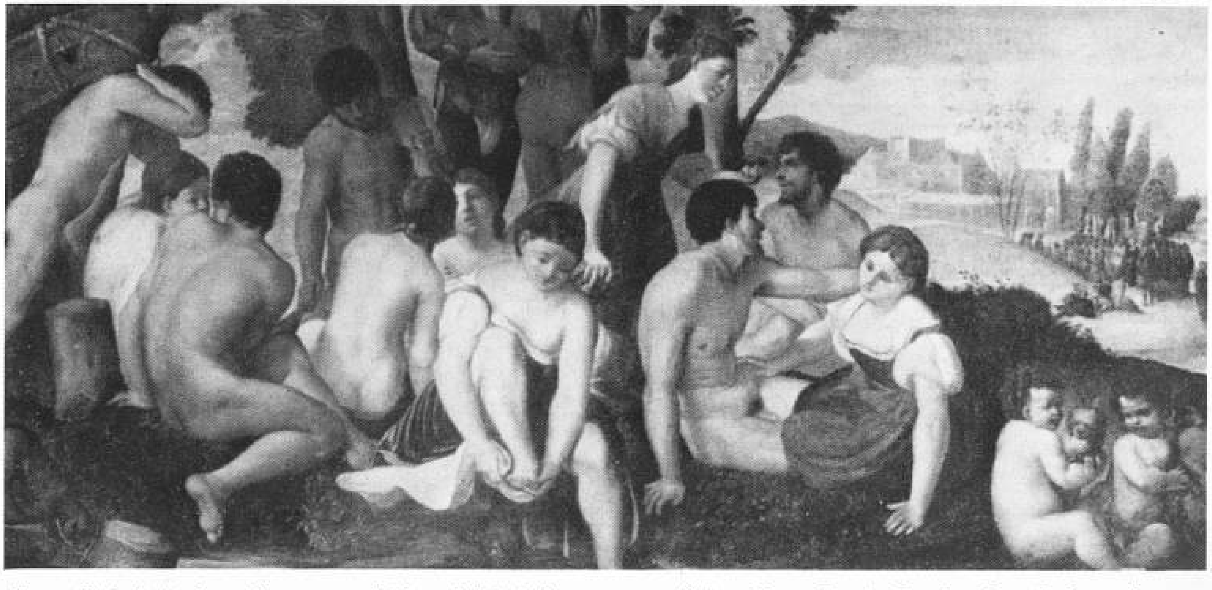
There are indications that liaisons such as this are more prevalent than can be substantiated, with a man being legally married to a woman, yet sharing her with a brother or brothers, with all of them considering it a "group" marriage, even though outside the law.

●●●

a·gape·mony

AGAPEMONY (conv) n. Free love as the basis of a community wherein the male and female members exchange sex partners without discrimination. From a communal establishment founded in 1849, at Spaxton, England, that had a reputation for immoral behavior.—AGAPEMONE, n.—AGAPEMONOUS, adj.—AGAPEMONOUSLY, adv.

See EXHIBITIONISM, VOYEURISM, GROUP SEX.

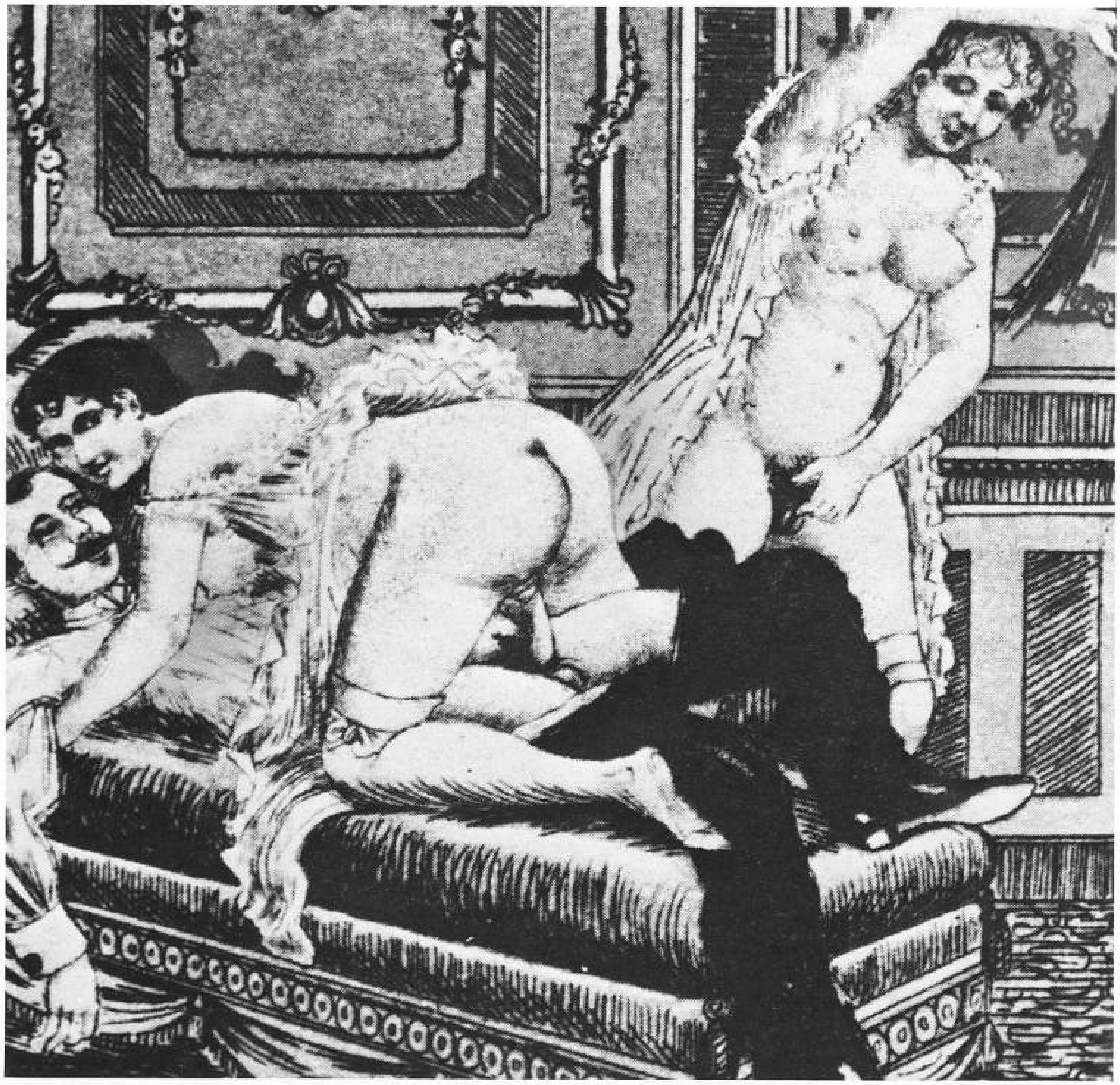


Above: Today's "swingers" are part of this social deviation.

Below: Dosso Dossi—*Bacchanale*; oil, date unknown.

al·go·lag·nia

ALGOLAGNIA (med.) n. A condition in which the infliction or experiencing of pain increases the pleasure of the sexual act or causes sexual pleasure independent of the act. Generally descriptive of both sadism and masochism. From Gr. algos, **pain, plus** lagneia, **lust. — ALGOLAGNIST, n. — ALGOLAGNIC, adj. — ALGOLAGNICALLY, adv.**



Artist and title unknown—from *Memorires de Miss Ophilia Cox*; ink, circa 18th century.

ALGOLAGNIA is a general label invented by Schrenck-Notzing to describe both sadism and masochism, but which takes in several other categories of sex-violence fixations. These include AUTOSADISM, SADOMASOCHISM, BONDAGE, FLAGELLATION, NECROSADISM, DISCIPLINE, DOMINATION, and others, which will be dealt with specifically in their own sections. This section, however, being so broad in scope, will deal generally with the various causes and manifestations of pleasure-pain motivations in sexual relations.

Few persons would question the statement that the giving or receiving of pain is outside the boundaries of acceptable sexual behavior. At the same time, however, most humans are sadistic or masochistic in one way or another.

Sadism is one of the most common sexual perversions, and most of us exhibit some of its qualities, though in a mild form generally, and not with preoccupation. As Albert Ellis has written, "Many of our statutes, in stating that various kinds of sex acts are 'abnormal,' or 'perverse,' or 'crimes against nature,' purportedly know exactly of what sexual 'normality' consists."

In other words, if a man habitually beats his wife, he is exhibiting definite sadistic tendencies. That does not make him a deviant, however, since violence in that sense is more or less "acceptable," even though being criminal.

If, on the other hand, that same man beat his wife for the sole purpose of obtaining sexual gratification from the act, or used the act for stimulus in obtaining sexual gratification, then he would have passed over the line that society has set as dividing "normal" and "abnormal."

There is a definite connection between sex and algolagnia.

Sadism in sexual activity often takes bizarre forms.

It is in the matter of emphasis that a person may be said to be deviant in his human violence.

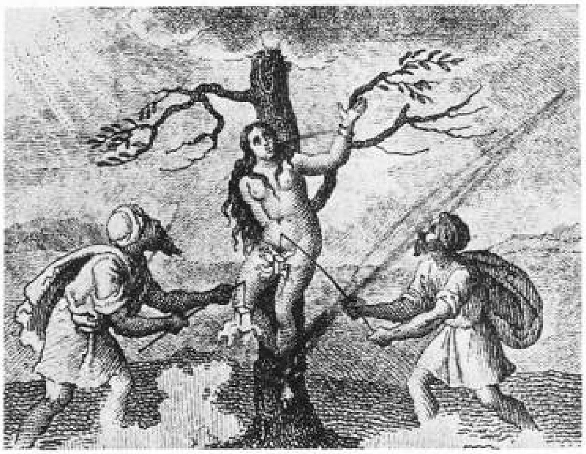
The sadist receives sexual sensations of pleasure from inflicting pain, or by cruel physical punishment of others, usually because of a need to hurt or humiliate others as an ego-building device.

It has been known for many years that there is a definite relationship between sexual emotion and cruelty. It is not something new that has evolved in man over the past few hundred years. Sexual aberrations, especially ALGOLAGNIA, have been a part of man ever since he became man, and at times in our history, were part of the accepted social scene.

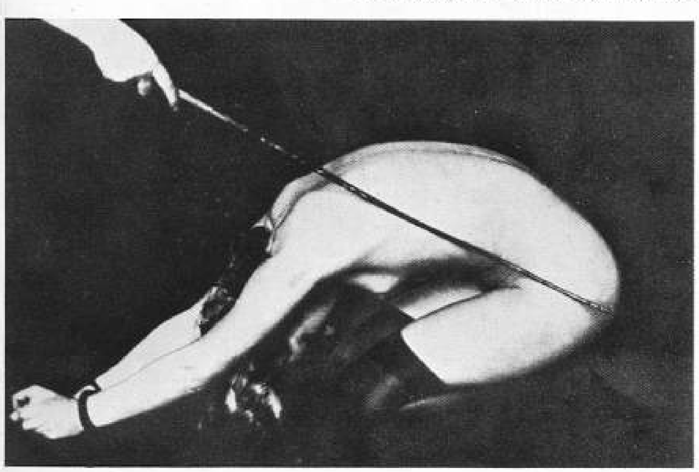
History gives us many examples of this, the most well known and infamous being the Roman Empire, and its people's predilections for sadistic exhibitions. The Roman emperors, Nero and Tiberius being two of the more notorious, are remembered today in many instances not for their greatness in leadership, but for the depraved states of their empires. Nero lighted his palace grounds with the burning bodies of crucified Christians, while Tiberius liked to rape small children.

The most well-known manifestation of ALGOLAGNIA, however, at least on a cultural level, is the Roman games. Nothing else in the history of mankind has been able to match the games for sadistic appeal. They were the source of societal orgiastic release for the people, and as a national institution, playing up to pleasure received vicarious—or physically—from perverted sex and death, were the only emotions to which the people would respond. Today,

Some algolagniacs must employ cruel means for pleasure.



E. H. Langlois—*untitled*; ink, 1827.



German illustration circa 1920; titled *Pain or Pleasure?*

psychologists tell us that sex and death are so closely intertwined in the human psyche as to be virtually inseparable.

There have been a variety of explanations offered for the existence of ALGOLAGNIA, and in some cases, several factors may be present at once. It should be pointed out, however, that in almost any form of ALGOLAGNIA, the primary foundation is laid on sadistic tendencies.

One generating motivation may be expression of hatred and hostility because of real or fancied rejection, either general or individually. Often, also involved is the feeling that sex is bad, sinful or degrading. In that context, sexual pleasure can only come from combining some form of punishment—either of self, or of others—with the receiving of gratification. It may also be an outlet for showing contempt of sexual activity. One researcher in this field cited the case of a man who killed young girls, and castrated young boys, as a means of "saving" them from later "immoral" behavior.

Sadistic tendencies may also come from an association of sexual stimulation with inflicting pain. In younger children, sexual intercourse is often fantasized as a form of assault or torture. In adolescence, the connection between arousal and emotional experiences involving pain and fear is very strong, though the reasons for this are largely open to conjecture.

The most common motivation for ALGOLAGNIC tendencies may rest with fears of impotency. It has been observed that many sadists, for instance, are timid, shy, introverted individuals, often effeminate as well, who use the inflicting of pain as a means of increasing, or affirming, their potency. Involved may be fear of failure and humiliation in dealings with the opposite sex. The cruelty and pain is a way to prove power and potency.

Freud held that the oral and anal stages of psychosexual development are where the sadistic impulse is first generated. In his opinion, this is where the earliest manifestations are observed, and where some individuals become fixated toward sadistic behavior.

Since masochism is so closely tied with sadism, many of the characteristics are the same for both deviations. A person with masochistic tendencies may also be reacting to fears and frustration, failure or rejection, but with the reaction directed inwardly toward the self. The desire for presence of pain in sexual encounters is related to self-sacrifice or guilt.

COMPOSITE CASE HISTORY

At the age of six, this subject accidentally witnessed his parents engaged in sexual intercourse. He had been away from his home, and upon coming back, had looked for his mother. The father was supposedly at work at the time, but had decided to come home early. What he saw was his father between his mother's thighs, pants down around his knees, while the mother's dress was bunched up around her thighs. The couple was engaged in vigorous coitus and the

A generating motivation of sadism in love play may be unconscious hatred and hostility toward the opposite sex.

impression that the young boy got was that his mother was struggling violently, and crying out with pain.

His parents did not notice his brief presence, and he fled in terror, convinced that he had witnessed some strange and terrible rite, vaguely connecting it with sex. Being instinctively aware that he had seen something he was not supposed to, the boy buried the memory of the incident, and did not refer to it thereafter.

What made his witnessing of the sex act special in this case was the fact that his parents professed a very strong and literal morality, and had already cautioned the boy on the evils of things sexual, and the evilness of the genital parts. The conflict of seeing his parents doing something they had always told him was wrong set up an anxiety trauma that later manifested itself in a speech defect whenever confronted by women older than himself. Other factors

Untitled American erotic art, circa 1940, depicting spanking as a means of sexual gratification.

that influenced his later deviations included a younger brother who became the central figure in the household, an introverted nature, and anxieties about sexual feelings when he reached the age of puberty.

The conflict of strong acquired moral feelings and more or less normal sexual interest set up a guilt fixation that became apparent when he entered his early twenties. At that time, he became involved with a woman for the first time. The girl was about his own age, and attempted to seduce him, with the result that the young man violently rejected her advances by striking her and knocking her down, and fled the scene of the attempted seduction.

That was his first sexual encounter. The next incident, and that which was responsible for the firm realization of his fixation, came several years later. (Note: During that time before the first incident, the subject was an infrequent masturbator. After this point, he apparently did not masturbate again.)

An older woman became attracted to him, and he, in turn, to her. There is some evidence that this was due partly to oedipal urges. The result was that the woman seduced the man with the help of alcohol.

During the initial session of intercourse, the woman gave way so completely that she became violent in urging the younger man to greater movements. She pounded her fists on his back, and scratched him with her fingernails. This had the result of inducing acute pleasurable sensations, such as he had never experienced before, and the unconscious feeling of punishment for having given way to his "horrible" desires.

Thereafter, whenever he and the woman would have intercourse, and in subsequent liaisons with other women, a necessary prerequisite for his obtaining orgasm was scratching and biting on the part of his partner.

Later, this was expanded to the point that his sex partner must allow herself to be struck and scratched at the same time he was having her "punish" him for the act of intercourse. Infrequently, he would have his partner whip him with a short piece of leather before they indulged in intercourse.

Since his deviation was not extreme, and his partners were willing, this became the normal mode, and remained so, throughout the subject's active years.

At times in human history, sexual violence has been actively condoned, but as a general rule, has only been acceptable within certain limits. ALGOLAGNIA is a major sexual deviation, and is present in all sexual activity to some extent. If it becomes the dominant requisite, it is then individually harmful, and thus threatening to other members of society. In its most severe forms, involving invountary involvement of other persons, and manifested in brutality and murder, it can destroy valuable elements of social structuring. ●●●

A common form of algolagnia is the "love bite."

Various kinds of forms of restraint are common to algolagnic practices that directly involve sexual activity.

am·phi·gen·ic inv·ert·ism

AMPHIGENIC INVERTISM (med.) n. A psychic bisexual condition describing those attracted to sex relations with both genders. From the Gr. Ambi-genetic—**born both ways.**

In theory, the amphigenic invert male can enjoy sexual relations with other males just as much as with women.

There are those who maintain that there can be no such entity as the AMPHIGENIC INVERT, or bi-sexual, whose emotional involvement in a sexual sense may be directed toward either sex with equal intensity, either in a dual or troilistic relationship.

Perhaps in strict interpretation, they are right. But it is certainly fact that there are persons in various societies today who indulge in sexual relations with members of their own, and the opposite sex, and with apparent enjoyment.

There has even been speculation that this is a more normal state than most members of society would be willing to accept. Krafft-Ebing, in his monumental work **Psychopathia Sexualis,** stated, "This differentiation of the sexes and the development of sexual types is evidently the result of an infinite succession of intermediary stages of evolution. The primary stage undoubtedly was bisexuality, such as still exists in the lowest classes of animal life and also during the first months of fetal existence in man. The type of the present stage of evolution is monosexuality; that is to say, a congruous development of the secondary bodily and psychiacal sexual characteristics belonging to the respective sexual glands."

To be sure, Krafft-Ebing touched only lightly on the psychological aspects of bi-sexuality, and seemed to be more concerned with physiology. Yet he did indicate that he felt much of our sexual direction is based on physical attribute, and that psychologically, we may be just as capable of being emotionally involved in a sexual sense with members of our own sex, while being just as able, and disposed, toward sexual relations with the opposite sex.

Lesbian relationships may have heterosexual involvement.

The amphigenic invert may indulge in homosexual activities with complete homosexuals as a variation in his sex life.

Sigmund Freud, considered by most to be the first accurate researcher of sexual psychology, breaks sex inversion into three categories: The absolute invert, interested only in relations with persons of the same sex; the amphigenic invert, able to enjoy relations with either sex; and the contingent invert, or temporary bi-sexual, who indulges in sexual relations with one sex or the other depending on availability.

It is probable that there are very few persons, if any, who are equally attracted to males and females, and who equally enjoy relations with each sex. The human mind being capable of the almost infinite twisting and turnings that make up personality, it is logical to say that an individual will almost always prefer one sex or the other for more sexual satisfaction.

The first question that always comes to mind when thinking about any form of homosexuality (bisexualism being generally regarded as part of that category of behavior) is "how can a person be attracted to one of one's own sex?"

It requires only a little thought, however, to realize that some form of attraction to those of the same sex is a normal part of human makeup. Males are attracted to the companionship of their own kind, just as females involve themselves with one another. According to recent studies, it doesn't require strong psychological impetus for this attraction to evolve into a form of emotional relationship that could include sexual activity.

Having sex relations with persons of both sexes is not new. Incidents involving it have been recorded

The amphigenic invert is, ideally, able to enjoy sex activity with both sexes, but usually preferes one over the other.

A troilistic relationship is common for amphigenic inverts, with two members making love to the odd partner.

throughout history. It is not likely that involvement with a person of the same sex would have any adverse effect on society, especially if not coupled with a strong fixation.

There are those deviations, such as trans-sexualism and transvestism, that may include bi-sexual tendencies, but the reverse is not usually true, for the AMPHIGENIC INVERT is usually a very "normal" person, both psychologically, and physiologically.

COMPOSITE CASE HISTORY

This young woman comes from an average middle-class family, has an older brother and younger sister, is above average in intelligence, and works in a semi-professional capacity for a large industrial firm.

About the only thing that really stands out in her personal history is the fact that her parents never told any of their children that sex was taboo, forbidden, or sinful. As a result, all three children grew up with healthy sexual attitudes. (Note: Of the three children, this girl is the only one who has had "bi-sexual" relations.)

In almost every respect, this young woman is "normal" in her dealings with society. She has both male and female friends, and as far as can be determined has the usual neuroses common to most members of contemporary society.

Her first bi-sexual encounter came about as a consequence of what would appear to be a logical sequence of events. She began dating a young man, and in due course, began to have sexual relations with him, involving coitus, and oral sex. He was also dating one of her girlfriends, and the three of them soon formed a close association.

Since the young man was having sexual relations with both young women, it was only a matter of time before they became involved in troilistic relationship. At first, it was one or the other of the women having relations with the young man. This evolved to the point where the odd female was present, and then into an involvement with all three participating. ●●●

anal·ism

ANALISM (med.) n. Preoccupation with the anus as a primary or sole means of sexual gratification. May take various forms, as ANALINGUS, ANAL INTERCOURSE, ANAL MASTURBATION.

Using the anus for intercourse as a substitute for the vagina is more common among married couples than usually realized.

The use of the anus as a device for obtaining or giving sexual pleasure is usually thought of as an exclusively homosexual practice, since it is more commonly felt that inverted males receive their satisfaction in this manner. But ANALISM is not strictly a sexual practice of homosexuals. Studies in the field indicate that it is a fairly widespread practice among heterosexual love partners, including many married couples.

In the most severe form of ANALISM, the anus is actually more important than the vagina in sexual intercourse. This is a severe fixation on gratification through the pleasurable sensations associated with the anal region. As with many sexual deviations, this particular fixation often comes as a result of arrested development during childhood. This is pointed out by the following statement in **The Encyclopedia Of Human Behavior:**

"These sensations arise in infancy during the anal phase of psychosexual development when the child derives gratification from expulsion, retention, or observation of the feces. If the libido, or pleasure drive, is arrested or 'fixated' at this stage, the individual will have a tendency to derive special pleasure from this region in later life. He may experience unusual gratification from elimination, manipulation of the anal region by himself or others, or may engage in anal intercourse."

There are other reasons than psychological for using the anal region for sexual gratification. Some married couples, who for whatever reason fear pregnancy, may resort to it as a means of contraception. Of course, in a homosexual relationship, it is very often the means of gratification in a love relationship, though fellatio and mutual masturbation are probably more common.

Anal fixation may result from arrested infant development.

Analism may figure prominently in invert sex relations.

Analism may also be indulged in as a temporary means of gratification, when it is not possible for normal genital intercourse or love-play to be indulged. The most common locales for this temporary inversion are ships that spend long periods at sea, prisons, military camps, or other places where there are numbers of men that don't have access to women. Usually, this temporary state is indulged in merely for physical pleasure, without any fixation of the sex drive involved, and the persons involved will return to normal heterosexual relations at the earliest opportunity.

Perhaps the most severe group of ANALISTS are those who have become jaded in their sexual appetites, and start experimenting with other forms of sexual gratification. Since there is a very definite relation to sexual gratification and the anal region, these persons often find in ANALISM a new sex kick, and become attached to it to the exclusion of other forms of sexual pleasure. This type of ANALIST may find a renewed pleasure and sense of power in sex relations, but when he begins to become used to this as well, may begin to exhibit strong sadistic tendencies. This kind of pederast is the most dangerous for society. He will very often take to corrupting young boys, and can become vicious and even murderous in his striving for more in the way of satisfaction.

In his monumental, though somewhat outdated, work concerning human sexuality, Krafft-Ebing stated, "The various categories of male-loving men, with respect to the manner of sexual indulgence, may be thus characterized in general: The congenital homosexual becomes a pederast only exceptionally, and eventually resorts to it after having practiced and exhausted all the possible immoral acts with males.

"Passive pederasty is to him the ideally and practically adequate form of the sexual act. He practices active pederasty only to please another. The most important point here is the congenital and unchangeable perversion of the sexual instinct.

"It is otherwise with the pederast by cultivation. He has once acted normally sexually or at least had normal inclinations, and occasionally has intercourse with the opposite sex. His sexual perversity is neither congenital nor unchangeable. He begins with pederasty and ends in other perverse acts of sex induced by weakness of the centers for erection and ejaculation. At the height of his power his sexual desire is not for passive but for active pederasty. He yields to passive pederasty only to please another; for money, in the role of a male prostitute; or as a means, when virility is declining, to make active pederasty still occasionally possible."

Although most researchers in the field today consider Krafft-Ebing's flat statements open to question, there is still considerable agreement with his general points. Tarnowsky agrees with him in part, in stating: "The places where pederasty is cultivated are institutes. Old roues and homosexuals play the role of seducers. At first it is difficult (for the seduced) to carry out the disgusting act. Fancy is made to assist by calling up the image of a woman. Gradually, with practice, the unnatural act becomes easy, and at last the individual, like one debased by masturbation, becomes relatively impotent with women and lustful enough to find pleasure in the perverse act. Such individuals, under circumstances, give themselves for money."

One of the more common forms of ANALISM, not usually considered a fixated perversion of the sexual instinct, is digital ANALISM, where some form of "fingering" of the anus or anal region is involved. This form of ANALISM is not uncommon among married couples, and will often involve digital penetration of the anus during coitus. That this is erotically stimulating has been known for centuries, especially in the Orient, where many variations of anal stimulation are practiced in conjunction with coitus.

Where some form of non-fixated anal stimulation is practiced, Kinsey found that the persons involved are usually better educated. Still, ANALISM is not very well accepted in society because of the general teaching in childhood that anything to do with elimination is unclean.

As Edwardes and Masters report:

"The heterosexual Westerner tends to avoid anal intercourse on both positive and negative grounds. That is to say, 'positively' he is much more attracted partly as a consequence of reproductive instinct, to

A finger can be used to stimulate the anus during coitus.

Anal stimulation is often a part of masturbation.

Objects may be used to stimulate sexual pleasure anally.

Some people feel anal intercourse is better than coitus.

the vagina and to coitus. 'Negatively' and in accordance with the values he has been conditioned to accept, he thinks of sodomy as an unnatural and/or sinful act. Also he thinks of the anus, from which excrements are voided, as dirty; and of anal intercourse as a dirty (unhygienic and unesthetic) act. He has largely or altogether excluded from consciousness the erotic titillation he once received from the passage of his phalli-form feces through his rectum, and which to the adult conscious of the titillation would inevitably suggest the possibility of repeating the sensation, and intensifying and prolonging it, by means of pederasty."

One of the most severe forms of fixation on the anus and anal region is ANALINCTUS. This condition combines variously ANALISM, (see also) ORALISM, COPROLAGNIA, OZOLAGNIA, COPROPHAGY, SADISM, and MASOCHISM, since other factors and forms of psychological disturbance may be involved.

The active partner of this form of sexual behavior can probably be said to have strong masochistic leanings, in addition to whatever other deviant manifestations he might have. Since most of society would consider a person who likes or tongues another's anus as disgusting, and the act humiliating, this masochistic element present might be just as strong as the fixation on the anus. The love partner who receives this attention may exhibit sadistic traits.

For the person who indulges in some form of anal stimulation it should be emphasized that there are many physical risks inherent in the practice, as well as the psychic effect it may have on one or both of the parties involved. For society at large, ANALISM and its manifestations is not particularly dangerous, except where the element of sadism and/or masochism is very strong, or even dominant.

ANALISM is not a minor sexual practice in society today, and there has been some speculation that it is even more frequently engaged in than ever before. Most authorities seem to agree that there are many more people, including married couples, practicing ANALISM than have been disclosed.

COMPOSITE CASE HISTORY

This subject, though intelligent and normal in his reasoning powers, has an early history of trouble. His home life was filled with strife, and parents were lower working class, with attendant rigid concepts of permissiveness in sexual realtions.

This man was pointedly taught in toilet training period that elimination was a "bad thing," and that the private parts of the body, especially the anal region, were not to be touched, discussed, or thought about.

Partly because of his cultural circumstances, but also due to curiosity and boredom, the subject became engaged in criminal activity during his late teens, and wound up being sentenced to prison for two years. Although he had been initiated in sex relations with girls (most of them contemporaries, but also with two prostitutes) at an early age, and had

Analinctus is usually a severe fixation on the anal region and the pleasure received involves some form of scatology.

performed cunnilingus as well as having fellatio performed on him, the subject had not experimented with other forms of sexual experimentation.

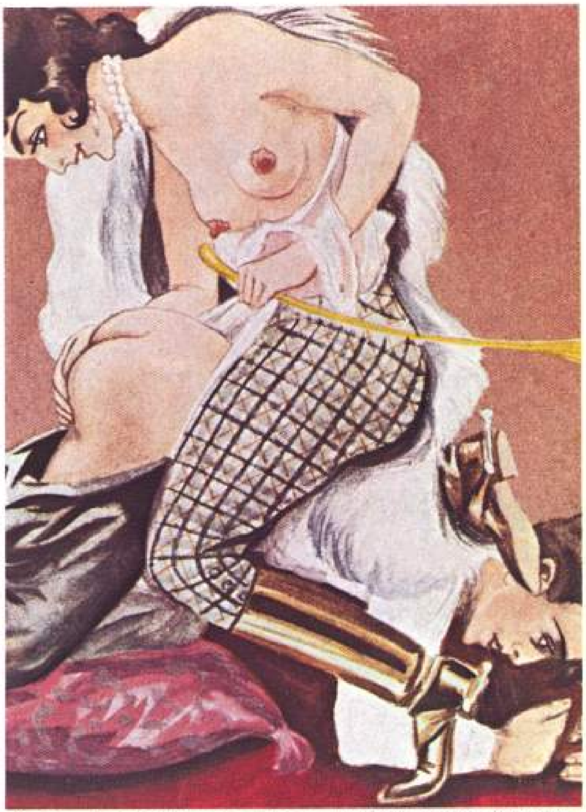
His first experience with ANALISM came about while in prison. Being healthy sexually, and not having access to females, the subject adopted a regular habit of masturbation. Several of his fellow inmates tried to get him to indulge in homosexual practices, but at first he refused.

The point in time came when he allowed one of the inmates to perform fellatio on him. He did not, however, perform fellatio, or engage in passive pederasty, even though partners made themselves available for either passive or active pederasty. The idea was fixed in his mind at this point, however, reinforced by unconscious fascination with the anal region stemming from his childhood experiences.

After leaving prison, he took up his heterosexual habits once again. One of the prostitutes he engaged for copulation inserted her finger into his anus during their lovemaking, and the pleasure that he received from this was great enough that when the woman suggested that he have intercourse with her anally, he agreed.

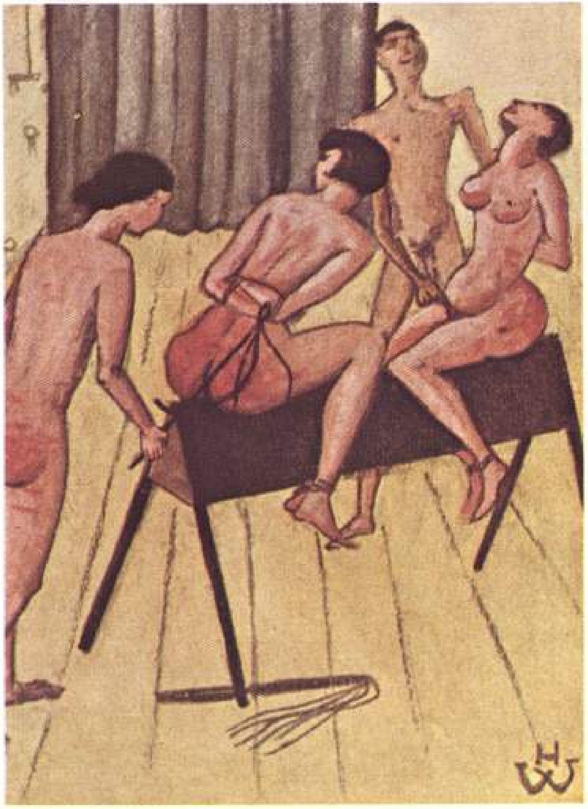
The performance of the act proved to be very enjoyable for the man, and he went back to the woman several times thereafter, gradually forming habit to the point that he was finally performing only anal intercourse with her. He then started seeking out sex partners who would either stimulate him anally, or allow him to perform anal intercourse. He eventually became involved with homosexual partners, although not exclusively. His fixation became rigid when he became unable to enjoy any sexual stimulation other than that afforded by performing anal intercourse, or having his anal region stimulated. ●●●

Any body opening may involve the true fetishist (above).



Sadism has long been a favored artists' subject (above).

Bondage and sadism are quite closely associated (below).

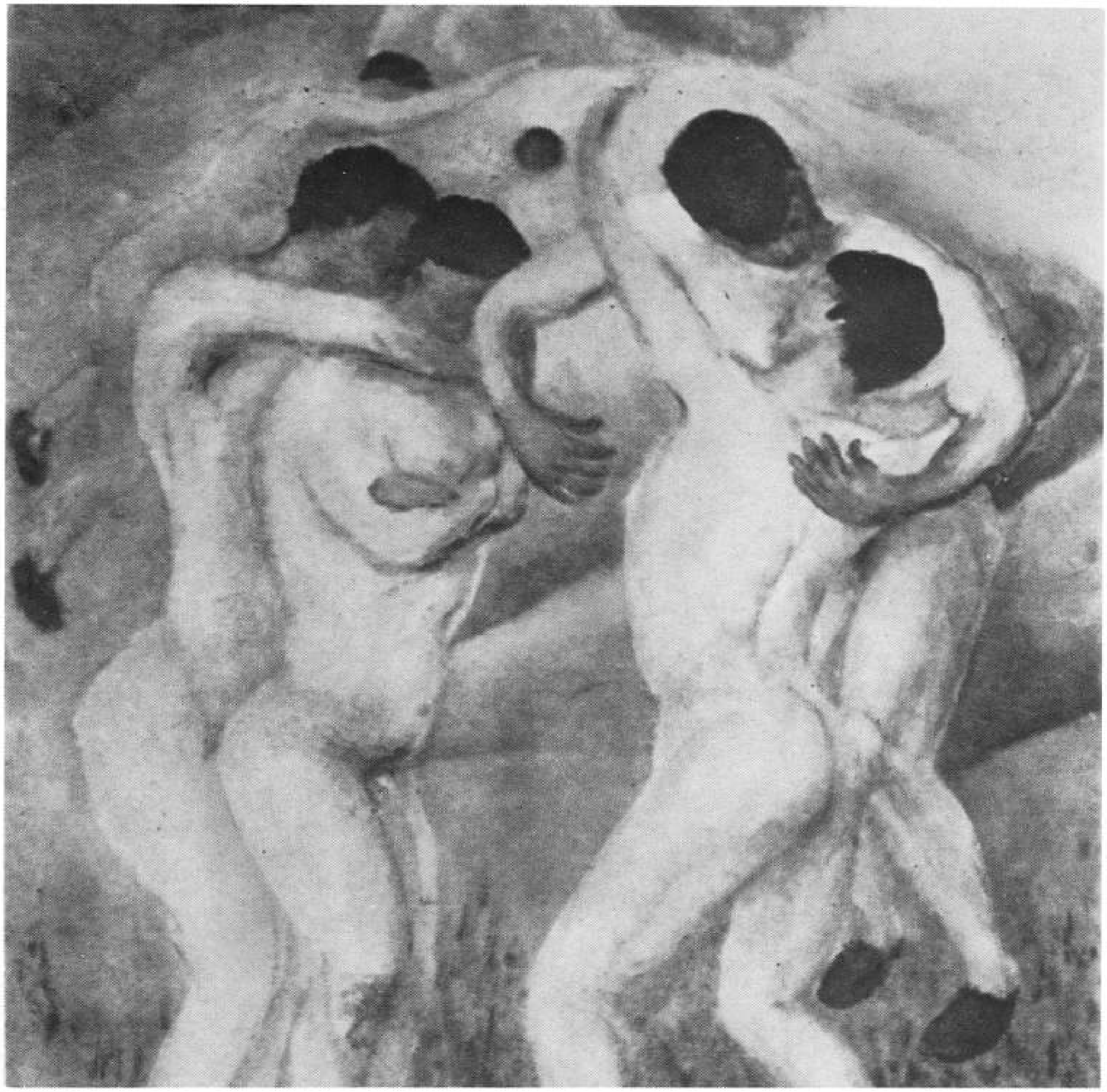


Axillism is a common and specific body fetish (below).

an·dro·gy·ny

ANDROGYNY (med.) n. Hermaphroditism; mental and physical bi-sexuality, particularly in the legal male. Actually, male homosexuality with certain accompanying feminine characteristics. From Gr. androgymos **— man-woman. — ANDROGYNE, n. — ANDROGYNEITY, n. — ANDROGYNOUS, adj. — ANDROGYNOUSLY, adj.**

See HERMAPHRODITISM; HOMOSEXUALITY.

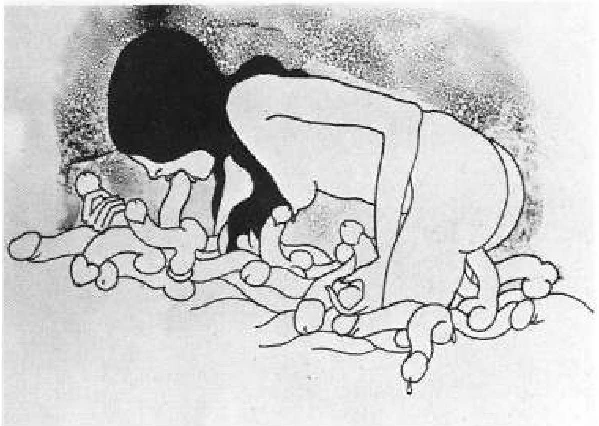


D. H. Lawrence—*title unknown;* water color, circa 1927-28.

an·dro·mania

ANDROMANIA (med.) n. Uncontrollable desire to have continual sex relations with the male gender. In milder form, desire to be around, and associate with males.

See NYMPHOMANIA.



an·dro·phobia

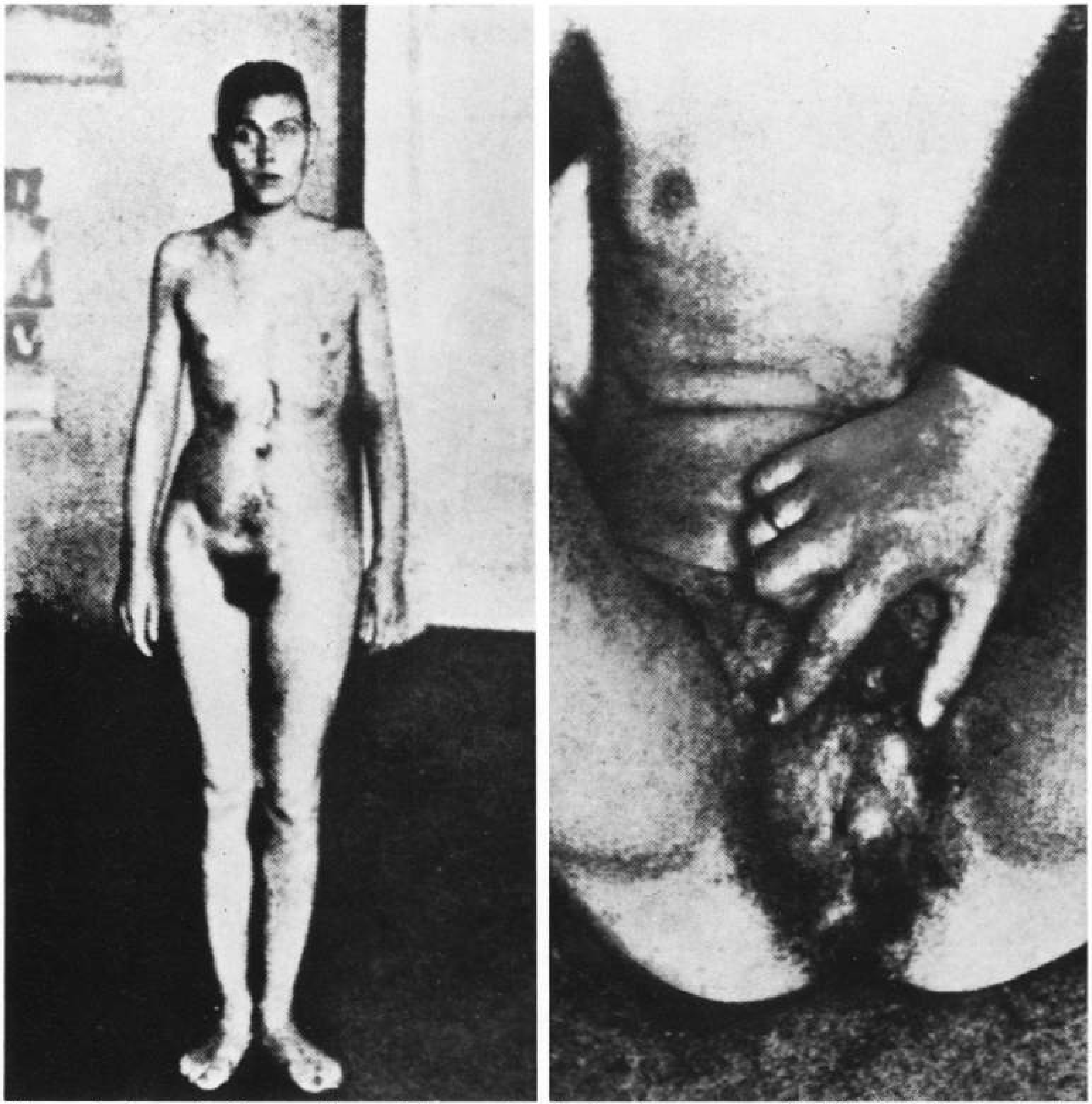
ANDROPHOBIA (med.) n. Pronounced hatred or fear of men. Often a cover for nymphomania and a factor in lesbianism. — ANDROPHOBIAC, n. & adj.

See LESBIANISM; NYMPHOMANIA; COITOPHOBIA.

The androgynic individual may possess external characteristics totally heterosexual.

her·maph·ro·dit·ism

HERMAPHRODITISM (med.) n. A condition in which a human believes that he or she is actually of the opposite sex. A condition in which a human possesses the sex organs of both sexes, although one is generally vestigial. A physical bisexual. The first, or mental, condition, far predominates. **HERMAPHRODITE.** n.—**HERMAPHRODITIC.** adj.



The genuine hermaphrodite generally resembles, except to the close observer, a normal individual of either true gender.

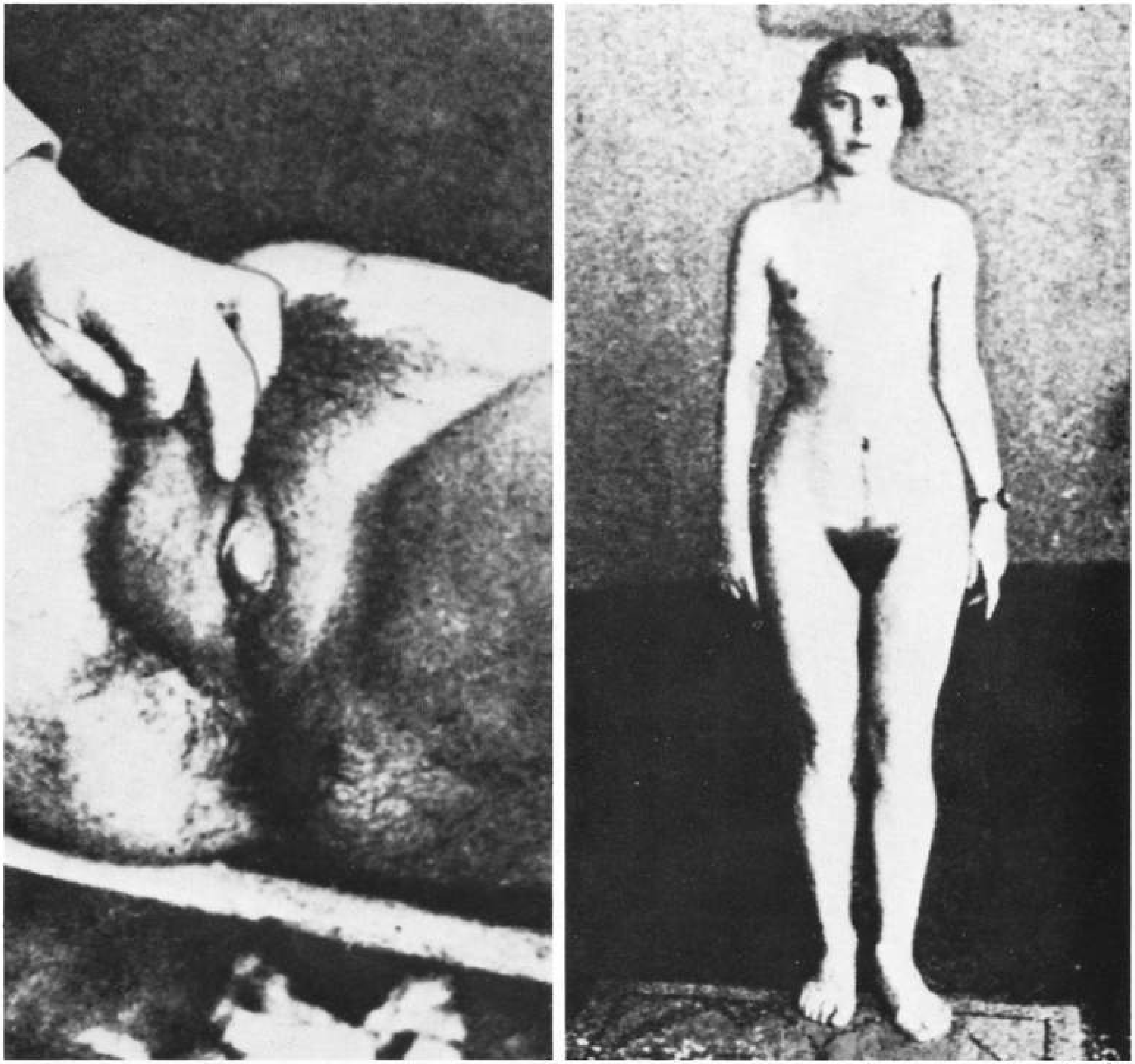
The true HERMAPHRODITE is almost unknown to medical science. There are many cases, of course, of enlarged clitori, but although these will resemble the diminutive penis, the clitoris is an entirely different organ. Women suffering from this condition may be otherwise normal and experience quite normal sex drives.

Some men have breasts approaching the female norm in size. They may also be sexually normal in all other respects, although some will have underdeveloped penises and testes. Biologically they are male, though exhibiting external physical characteristics more typically female.

Most individuals suffering from HERMAPHRODITISM are biologically normal. Their difficulties are of another nature. Male or female, they view themselves as members of the opposite sex. Many eventually undergo transsexual surgery which, although it cannot convert them into that sex they wish to be, can give them the outward appearance of it. They can pass and function, sexually, as members of the opposite sex. Many marry, and although they are necessarily sterile (this holds true only in the case of surgical conversion from male to female), they may experience orgasm and, if they wish to do so, keep from their husbands all knowledge of their true internal sex.

The occasional female who surgically converts to an externally male state cannot engage in coitus. Her constructed "penis" is incapable of erection and lacks those nerve endings essential to sexual fulfillment. Quite a few, however, elect this operation.

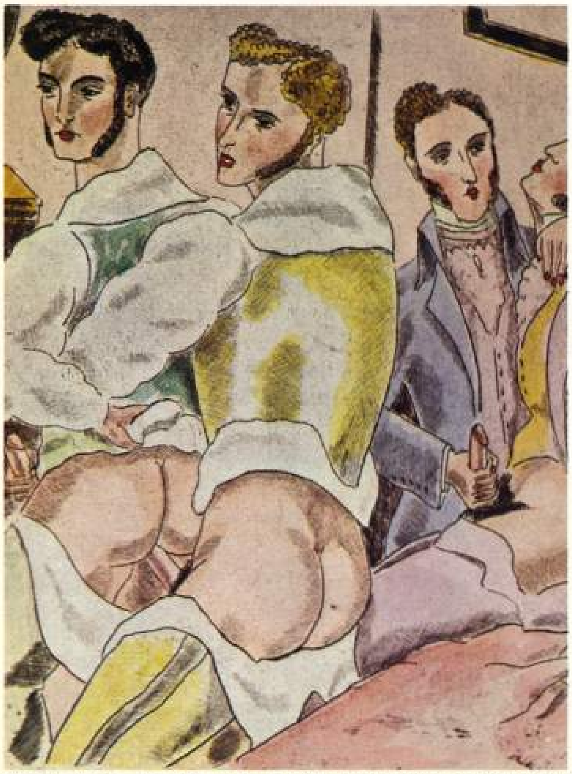
In the classic case of HERMAPHRODITISM, however, surgery is not resorted to. The afflicted indi-



Cases of hermaphroditism have been documented in which the afflicted individuals could function as male or female.

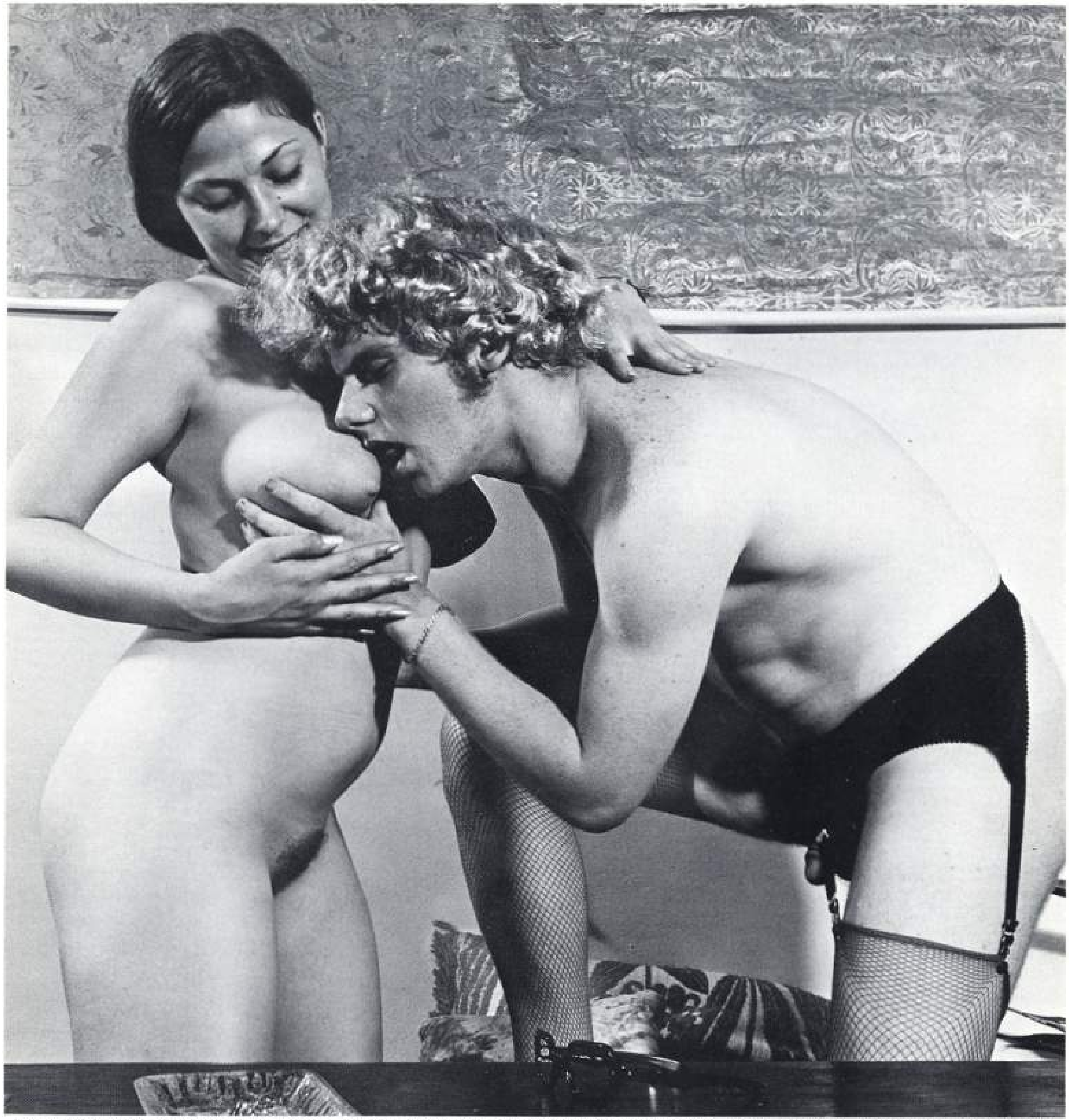
Homosexuals see the sex acts they practice as within the normal range of behavior (see homosexuality, pg. 169).

Few men can dress as women and successfully fool any potential sex partners, no matter their gender.



Many of the largely male British institutions attended by the upper classes are notorious for active homosexuality.

Erotica was the foundation of much of England's art in the nineteenth century (see indecent exposure, pg. 180).



The male who dresses as a woman is not even an emotional hermaphrodite, if he pursues women as sex objects.

vidual merely adopts the garb and mannerisms of that sex he or she desires. These persons, male and female, think of themselves, despite their physical natures, as members of the opposite sex.

COMPOSITE CASE HISTORY

Louise J., from as early as she possessed awareness, behaved like a boy. She insisted on wearing boy's clothing, entering juvenile male activities, and competing directly with boys her own age in their games. Although it was known to all that she was a girl, she was accepted because of the skill in these games that she developed.

Unlike many young girls who assume boyish behavior in prepubescent days, she continued these activities and actions through into early womanhood. At nineteen, she acted and dressed as an attractive male youth. By this time she had left home and moved to another city, where she was previously unknown. Therefore, with no prior knowledge of her true sex, her companions accepted her as a young man, albeit they had reservations about her "manliness."

To refute the suspicions about her being a male homosexual, Louise, now known as Lou, did her best to outcurse and otherwise "outmale" her companions. She made coarse and open passes at the girls they associated with (not expecting, of course, that they would be accepted). She knew, certainly, about lesbians and their behavior, but looked upon them as **women** who pursued other women sexually. She did not want women who desired women. She wanted women who desired **men.**

Hormone treatments can transform the biologically normal male into the outward semblance of a hermaphrodite individual.

The pseudo-hermaphrodite should, more properly, be classified as a transvestite, which is another deviation.

She eventually had some little degree of success in her endeavors, becoming known as a **young man** who did not attempt to carry sex to the point of coitus but brought **his** sex partners to orgasm through cunnilingus. That **he** did not require sexual release **himself,** even rejecting it when offered, was considered a pleasant eccentricity.

Due to her methods, she developed quite a local reputation as a lothario, to the point where local young ladies were warned against her by friends and parents.

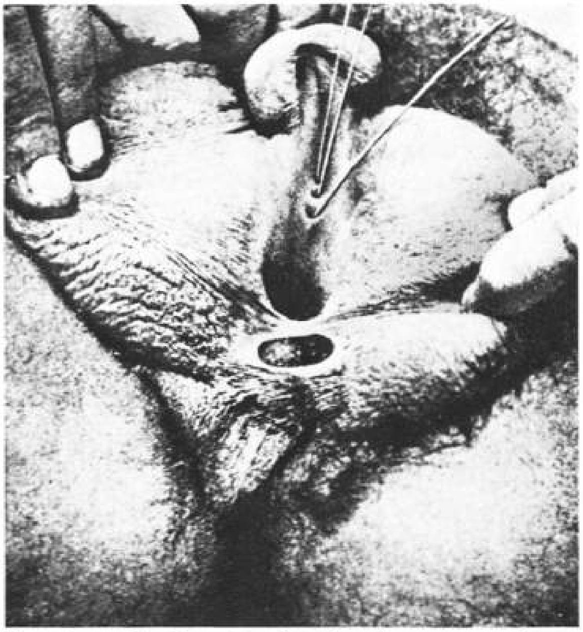
Her denouement came through rather unusual circumstances. The father of a young lady she had been dating was a member of the local draft board. Fearing for the virtue of his daughter, he looked into the draft status of "Lou" hoping that the draft would remove **him** from the list of local menaces to feminine virtue.

"Lou" was forced to reveal her true sex, much to the amazement of her friends (the girl's father made certain that the news was made public). Louise left town shortly after and her whereabouts are unknown. She is, no doubt, passing as a male in some other municipality. ●●●

An early twentieth-century erotic work, depicting a hermaphrodite in the act of stimulating herself.

Hermaphrodites are sometimes faked for the purpose of entertaining audiences attending sex "lectures."

The hermaphrodite figures more in art than in the real world, often depicted as a female with penis.



True hermaphrodites do exist. A rudimentary penis can be seen, together with a deformed but functional vagina.

ho•mo•sex•u•al•i•ty

HOMOSEXUALITY (conv. and med.) n. That state in which a person has an established attraction for those of his or her same sex. Of, or pertaining to, HOMOSEXUALS, their practices and/or preferences. From the Greek, homos, self, or same; and from the Latin. Coined by a Hungarian physician, Bankert, in 1869. HOMOSEXUAL, n.—HOMOSEXUALLY, adv.—HOMOSEXUALIZE, v.i.

Homosexual acts can be and are practiced by both sexes. When the participants are both female, the act is lesbianism.

A popular mode of sexual expression among male inverts is anal intercourse, with one man active and one passive.

It has been estimated that one tenth of the male population has engaged, with some degree of frequency, in homosexual activities. According to Kinsey, about half of all adult men have had at least one homosexual experience.

In other societies, homosexuals range from a majority of the population (in certain Arabic countries, most men regularly engage in homosexual activities in addition to heterosexual) to so few in number that their existence is unrecognized. The latter is the case in several island societies of the South Pacific, where sexual standards differ so widely from our own that there is little basis for comparison.

Among female HOMOSEXUALS (lesbians), the percentage figures we have are, admittedly, less accurate. Lesbian behavior is generally less overt than male HOMOSEXUAL, and less frowned upon by men.

Fellatio is one of the most commonly practiced sexual acts among male homosexuals, exceeding analism in popularity.

Also, it is far more common for women to share an apartment than two men. Longstanding lesbian relationships may flourish without detection or suspicion. Many HOMOSEXUALS have been prominent in history and the arts, which apparently attracts them due to the more favorable attitudes prevalent in the arts. Leonardo da Vinci, for example, perhaps the greatest intellect and artistic talent in known history, was undoubtedly a HOMOSEXUAL. William Shakespeare is suspected of practicing HOMOSEXUAL activities. Thousands of other examples are extant.

Not all HOMOSEXUALS are overt. Many marry, bear or father children, and keep from all strangers any knowledge of their secret desires. A prize fighter, a truck driver, a ditch digger, all may be secret HOMOSEXUALS. Converseiy, the effeminate hair

Readily available electric vibrators have become popular with lesbians as exceptionally effective sex stimulators.

Homosexual sex techniques may include actions calculated to simultaneously stimulate the prostate for greater effect.

Some male homosexuals delight in dressing themselves as women, although these do not necessarily remain passive.

dresser may be a secret satyr, affecting his feminine mannerisms for the sake of his profession.

The "manly" woman may be a multiple mother, with a strong desire for men. The pretty, totally feminine secretary may be an active lesbian, pursuing her sex objects through all the lesbian night spots of the city.

With the male HOMOSEXUAL, the principal activity engaged in is fellatio. This far exceeds all other modes of sexual release. Analism, though practiced, often leads to urinary tract infections, a fact most male HOMOSEXUALS are aware of, whether or not they deny its validity.

Lesbians, too, prefer oral sex. The frequent depictions of lesbians stimulating each other with dildos and other penis substitutes represent minority actions. The pleasures available through oral intercourse far exceed all others.

The intensity of the sex drive is believed greater

The acts of anal intercourse so popular among male homosexuals often lead to infections, usually in the urinary tract.

FOLD HERE

DECLARATION

1. I am an adult, being ______ years of age. (You must fill in the blank space in your own handwriting.)

2. I desire to receive by mail sexually oriented advertisements, and to purchase through the mails sexually explicit material, which material has educational and entertainment value for me.

3. I understand that you are offering sexually oriented material to a specific and limited class of persons, namely, those adults who, like me, believe that such material has educational value.

4. I desire said material to satisfy my own private emotional and intellectual interests. I will not sell or exhibit such material to others.

5. I authorize you to mail me sexually oriented advertisements, unless and until you hear from me to the contrary, in writing, by registered mail.

6. I represent that I have not asked the Post Office Department, or anyone else, for "protection" against receipt of "sexually oriented advertisements." I agree to notify you in writing immediately to remove my name from your mailing list if I do, in the future, request the Post Office Department, or anyone else, for such protection.

SIGNED______________________
(your own handwriting)

AGE________

DATED______________________

VOL. ONE Adamism to Bondage	$5
VOL. TWO Cacoethes to Female Domination	$5
VOL. THREE Femoralism to Lingerie Fetishism	$5
VOL. FOUR Mamaeism to Osmolagnia	$5
VOL. FIVE Pageism to Satyriasis	$5
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in all HOMOSEXUALS, male and female. Certainly, they spend a far greater proportion of their time in pursuit of sex, at least the overt practitioners do. And among their own, active sex is found and practiced more frequently. Also, theirs is a much more promiscuous life. Particularly among males, long-term relationships are uncommon and when they do exist, infidelity is the norm.

HOMOSEXUALS may be active or passive (play the male or female role), or may interchange the relationship, depending on the drives of the partner of the moment. There is evidence that this active/passive relationship is less intense with lesbians than with male HOMOSEXUALS.

HOMOSEXUALS engage in antisocial acts (with the exception of their inherently illegal HOMOSEXUAL acts) with about the same degree of frequency as more normal individuals. They can be guilty of any other sexual deviances. ●●●

The breasts can play an important part in lesbian sex.

Lesbian relationships may be complicated by all the fetishisms and other deviations which accompany heterosexual acts.

hy·per·aes·the·sia

HYPERAESTHESIA (med.) n. Abnormally demanding sexual desire, as with nymphomania or satyriasis. From the Greek, superlative sensations. HYPERAESTHESIAC, n. Associated terms: Erotic, Eroticomania, Erotomania, Hyperhedonia, Nymphomania, Satyriasis.

The hyperaesthesiac female, unquenchable by one man, often desires sexual relationships with two males simultaneously.

Although the sex drive is one of the most demanding humans possess, most people, male and female, have this drive fairly well under control. They are selective in their sex partners. They engage in sexual activities only when and where they choose, taking care to avoid situations that might lead to difficulties, legal or otherwise. Also, they adhere generally to the sexual conventions, the generally accepted rules governing what can and what cannot be done in the way of sex acts.

There are others, though, of both sexes, whose sex drives are either so strong or whose restraints are so weak that they engage in sex acts of a nature and frequency unknown to the average man or woman. We term these individuals HYPERAESTHESIACS. They may be better known to the average person as nymphomaniacs, in the case of women, or satyrs, when they are men.

The true nymphomaniac is driven to engage in sexual acts wherever and whenever possible, and with any man or men available. She may "pull a train," or engage in successive sex acts with many men as are available (incidents are known wherein such women willingly engaged in coitus with more than fifty men in succession).

Many women are termed nymphomaniacs incorrectly. She who is promiscuous to the degree that she engages in coitus or other sex acts with a different man each night is not necessarily a HYPERAESTHESIAC. She may, after all, merely believe that her actions are right, proper, and of no concern to anyone else (the normal female sex drive, when unencumbered by inhibitions, can easily allow for this degree of sexual activity, as has been testified to by the women of several Pacific island societies.

The true female HYPERAESTHESIAC may never have experienced orgasm. Hers is an emotional illness and this is one of its frequent symptoms.

The satyr, the male HYPERAESTHESIAC, is another matter entirely. He does experience orgasm, frequently. Suffering from this condition, he is compelled to pursue any and all women for sexual connection. Frequently, it is the satyr who is guilty of sexual assaults in public places, who is the molester of children. Far more dangerous than the female variety (nymphomaniac), he is responsible for many, if not most, of the sex crimes we read of in our newspaper. And the stories are many.

COMPOSITE CASE HISTORY

Gerald F. might be considered a classic male HYPERAESTHESIAC. His childhood record included sexual assaults, beginning at the age of twelve, on several neighborhood young girls and his own sisters.

He would commence his attacks at the first moment when adult supervision was lacking, despite the certain knowledge of immediate apprehension.

Committed to a mental institution by his parents, he passed seven years under close observation and treatment, which was of no avail. Shortly after his nineteenth birthday, he escaped the institution. For the next four years he evaded recapture, somehow, and left a trail of successful and unsuccessful assaults all along the East Coast. Fortunately, although several of his victims were severely beaten, no fatalities ensued.

The hyperaesthesiac male may be driven to act sexually with many women at once, rather than with an individual.

Gerald, fortunately, made the mistake of moving to Boston at the time the Boston Strangler was operating (this individual, incidentally, was not, apparently, afflicted with HYPERAESTHESIA). His first attempted victim in Boston, on a darkened street, screamed loudly at his assault. A cruising patrol car heard her screams, sped to the scene and subdued Gerald.

Gerald was declared innocent of the assault by reason of insanity (it soon became evident that he was **not** the Boston Strangler). In the course of his examination, he readily admitted and described his lengthy record of assaults and asked for reincarceration in a mental institution.

Gerald's wish was granted, of course, as it would have been regardless of his desires. He is, at present, a model inmate . . . so long as no female attendants are visible. The prognosis is that he will remain where he is for the remainder of his life . . . unless he again escapes. ●●●

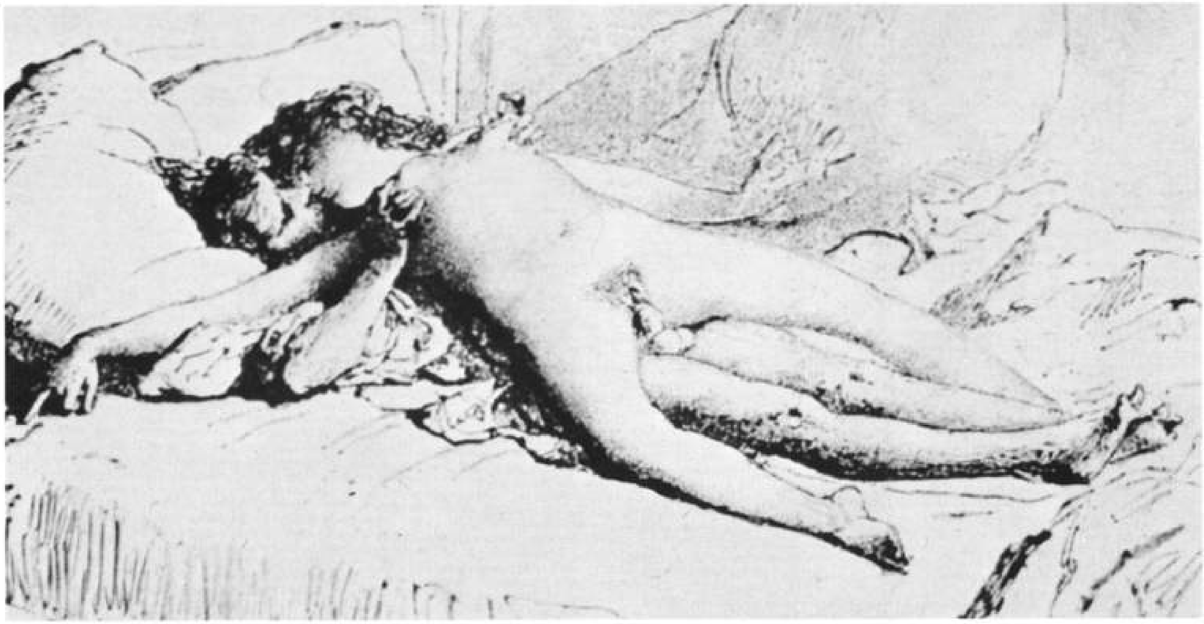
in·cest

INCEST (conv.) n. Sexual intercourse between a parent and child, or a brother and sister. Sometimes between first cousins, if so defined by law. INCESTUOUS, adj.—INCESTUOUSLY, adv.

Incest predates humanity. It has been going on for as long as two different sexes have existed in the animal kingdom.

Most criminal prosecution for incest is against fathers for performing sexual acts with their young daughters.

Brother/sister incest probably takes place with greater frequency than all other forms of incest taken together.



Most often the incestuous relationships involve brother and sister. These arrangements are seldom reported to police.

The true incidence of INCEST in America is unknown. As most cases brought before the authorities involve father/daughter relationships, and it is known from case histories that the most common form incest takes is brother/sister, obviously true figures are not available. Also, not all cases of father/daughter INCEST come to attention. Perhaps a very small percentage are ever reported.

Probably the least frequent INCESTUOUS relationship (again, we merely surmise on the basis of scanty data) is mother/son, if we except homosexual INCEST. About the last, we know little or nothing.

Brother/sister incest, at least some degree of sexual contact within the relationship, may actually take place in the majority of families wherein brothers and sisters live together under the same roof.

From what little is known, it appears that the sister is frequently the older participant and instigator. This relationship seldom reaches the coital stage, but generally involves kissing, fondling and manual stimulation, sometimes to the point of orgasm.

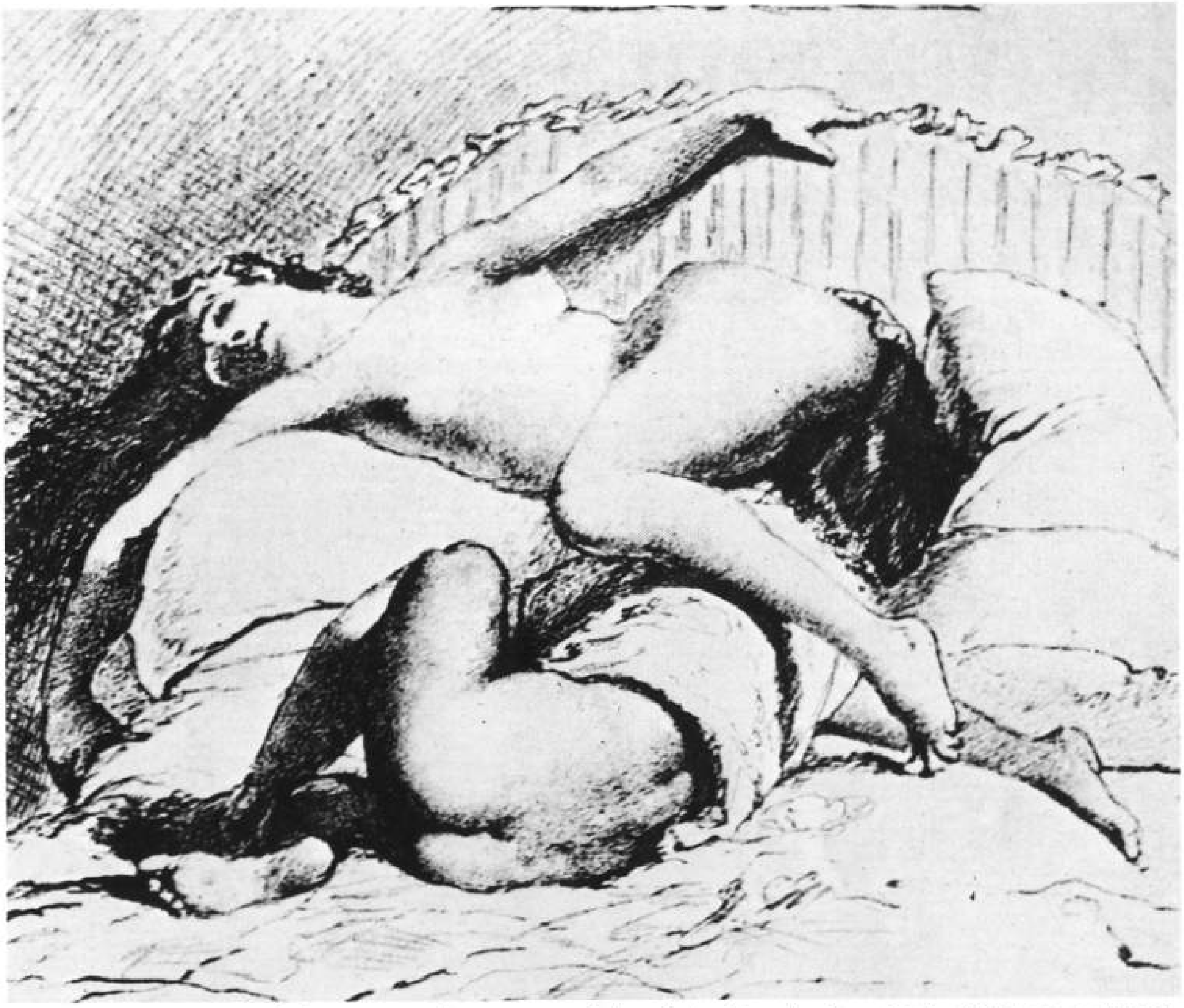
Brother/sister marriages are not unknown. These usually do not come to the attention of psychologists or psychiatrists except indirectly, in the course of professional involvement in other areas. We can assume, then, inasmuch as most people never come into professional contact with practitioners in these fields, that the practice is far more common than is generally known.

Father/daughter INCEST is usually forced, and takes the form of INCESTUOUS rape. Fathers guilty of such crimes generally have histories of offenses in other areas, indicating a general laxity in conformity to community standards.

Incestuous lesbian relationships are and have been a very important theme in past and contemporary erotic writing.

Many brother/sister incestuous relationships endure for many years, continuing well into the couple's adulthood.

A surprisingly large number of fathers have coerced their young children into performing various incestuous acts.



Many incestuous partners feel no pangs of regret over their relationships, despite society's attitudes toward incest.

Mother/son INCEST, mentioned as the rarest mode of this deviation, has appeared in numerous studies and compilations of case histories. Oddly enough, it is not necessary for the mother to be widowed, divorced or otherwise single for this syndrome to develop. Some supposedly happily married women have been detected in INCESTUOUS relationships with their sons.

Other relationships than those previously mentioned are considered by some INCESTUOUS. For example, many people would consider a first cousin sex relationship in this category, while others would not.

INCEST has been openly practiced by some societies. Almost everyone knows that the rulers of ancient Egypt adhered to the principle of brother/sister marriage as a means of maintaining the integrity of the ruling family. Similar practices have been in effect with other groups.

There is a great deal of misinformation prevalent regarding the ills attendant on INCEST. Many believe that the offspring of the INCESTUOUS union must be feeble-minded or otherwise defective. Nothing could be further from the truth. Children of an INCESTUOUS relationship may be better or worse than the norm, physically and mentally, depending on those hereditary traits the INCESTUOUS mating reinforces.

Consider; in breeding animals, whether dogs, cats or farm animals, a great deal of "line breeding" (read INCEST) is resorted to in order to reinforce desired characteristics. The laws governing human heredity are not different from those governing the breeding of prize race horses. The same factors apply.

INCEST is, in most societies, taboo, but not in all. Obviously, there are reasons far too lengthy to be covered here for the existence of these taboos. Their strength is so great, and the prohibition against INCEST of such long standing, that we can safely assume that although such matings can reinforce beneficial characteristics as well as detrimental ones, those individuals actually practicing INCEST are more likely to bring defective genes to the relationship.

●●●

in·de·cent ex·po·sure

INDECENT EXPOSURE (conv.) n. The act of exposing one's genitals to public view for purposes of personal sexual arousal. In the female, also the exposure, for similar purposes, of the breasts. In some localities, similar exposure for other purposes is legally classified as INDECENT EXPOSURE.

Selection from *The Amorous Drawings of the Marquis von Bayros*, originally an illustration from the book by Houlette.

Practitioners of INDECENT EXPOSURE seldom are guilty of crimes of violence. The man who gains his sexual pleasures by displaying his genitals to unexpecting women may do so for the pleasure he derives from their reactions, rather than from any desire to seduce them. He knows that they will be offended, and that is the reaction he seeks.

Women, too, may practice INDECENT EXPOSURE. Sometimes it takes the form of exhibiting the breasts or genitals and then rapidly leaving the scene of the "crime," as with men guilty of this offense. More often, their action constitutes a crime of another nature. Each summer, women are arrested on the public beaches of this country for wearing topless bathing suits, or no suits at all. The desire to exhibit one's self is at the root of such behavior, but evasion of apprehension is seldom attempted. Many of these women desire the notoriety attendant on apprehension and arrest.

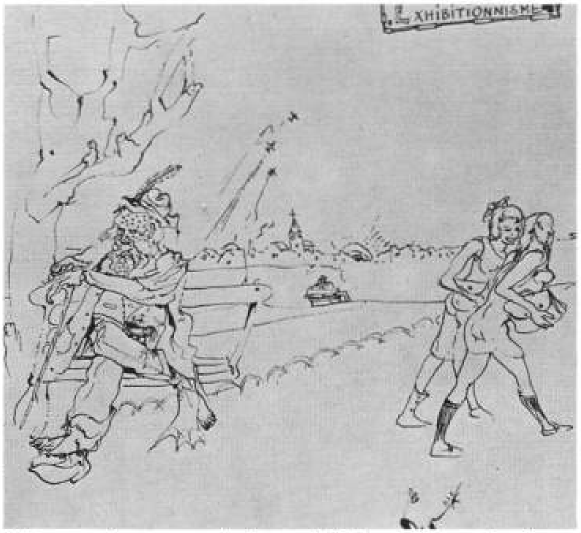
Lately, another mode of exposure that evades the letter of the law has come into vogue among some women. Sheer, see-through blouses, worn without bras or other underclothes, reveal the breasts quite effectively without violating the letter of the law.

The methods used by some men practicing INDECENT EXPOSURE reveal considerable imagination. A common practice is to wear a long, buttoned coat . . . and pants legs from the knees down, secured by garters. To the casual observer, such an individual is fully clothed. All that he need do, on confronting his victim, is throw open his coat, revealing that between waist and knees he is totally naked. Men practicing this deviation generally leave the scene of the crime at this point and vanish before the authorities arrive. In major cities, particularly in public parks, men wearing long, buttoned coats are eternally suspected by the police for this reason.

COMPOSITE CASE HISTORY

Harry C. has a twenty-year history of arrests for INDECENT EXPOSURE. He has been apprehended perhaps a dozen or more times for this offense in that period and served several jail terms. He has exhibited himself to countless women . . . but never attempted to assault even one of them.

Those psychologists who have examined him firmly believe that he is harmless, at least in the sense that he will never resort to physical violence. They also agree that he is incurable, but continually release him with the argument that their facilities are needed for far more desperate cases. Although they are probably correct, the countless women who have been subjected to Harry's deviant foibles might argue otherwise. ●●●



Old men who expose their genitals in public parks almost always are fully aware of the illegal nature of the act.

Performing sexual acts before open windows is one of the commonest varieties of indecent exposure encountered.

in·unc·tion·ism

INUNCTIONISM (med.) n. A sexual practice whereby gratification is obtained from having ointments, oil, lather or other substances rubbed into the body, or through rubbing them into another. From the Latin, to anoint. —INUNCTION, n.—INUNCTIONIST, n.—INUNCT, v.t.—INUNCTIONAL, adj.—INUNCTIONALLY, adv.

The use of lubricants to enhance erotic actions is as old as humanity, and derives from man's unique sexual capacities.

In its most extreme forms INUNCTIONISM can involve the use of some rather repellent materials. Human and animal urine and feces have been reported in use. In a very few cases, caustic materials have been applied in this manner. One occasion of this sort would, of course, be the last for that particular individual. Although death might not result, permanent damage would be, in the case of strong acids, for example, almost inevitable.

Generally, though, the material used in the practice of INUNCTIONISM is chosen for its pleasant characteristics; perfumes, pleasant oils and unguents figure largely in this practice.

Actually, INUNCTIONISM can only be considered a sexual deviance when it is carried on to a most excessive degree. There is the case on record, for example, of the wife who asked for a divorce on the grounds that her husband demanded to be thoroughly rubbed with butter, from head to toes, each night before intercourse. She told the judge that while she did not particularly mind rubbing in the butter . . . in fact, she enjoyed that part of the process, she objected strenuously to continually having to wash the sheets.

Soothing lotions are used by many to enhance sexuality.

Many of the individuals insisting on the carrying out of this deviation by spouses and other sex partners are women. Bathing in milk, a more common practice than one might suspect, would be considered INUNCTIONISM.

The practice, when it involves nothing corrosive or repellent, certainly harms no one. True, it constitutes a deviation from what most would consider "normal" sexual behavior, but with the exceptions previously noted (and these would, more properly, fall under the categories of masochism and coprophilia, discussed in other volumes), this may be the most harmless of sexual deviations. ●●●

Oils and unguents can enhance skin contacts considerably.

Massaging the penis with oils excites almost all males.

les•bi•an•ism

LESBIANISM (conv.) n. The state of female homosexuality. Of or pertaining to LESBIAN activities. From the Island of Lesbos, where Sappho lived in the sixth century B.C., and female homosexuality flourished.—LESBIAN, n.

The percentage of women engaged in homosexual activitives has not been determined with the same precision as with men.

We do not know to what extent LESBIANISM is practiced in the United States. It is probably older than humanity, paralleling male homosexuality, which is known in lower primate societies. Generally accorded less resentment than similar actions by men, it has flourished in all places and times, even being accorded protected status in some ancient societies.

Nowhere is LESBIANISM more common than in women's prisons, where female homosexual activities frequently involve guards as well as prisoners. Of course, many female prison inmates reassume heterosexual relationships after release, but a predilection for LESBIANISM has been engendered, and they may revert as opportunities present themselves.

Many prostitutes are basically LESBIANS. Contempt for the male and an inability to achieve orgasm with men drives many women into the ranks of prostitution. In established "houses," romantic relationships between the women are quite common, frequently resulting in violent combat over the sexual favors of a pretty prostitute.

Many LESBIANS become mothers, generally with-

The most popular mode of sexual expression among lesbians, cunnilingus, affords them the best possibility for orgasm.

Lesbianism was a well-recognized (though not condoned) mode of sexual expression in the days before photography.

out marrying. Conception usually takes place through the cooperative effort of a "straight" male friend or a homosexual "brother." Artificial insemination is seldom resorted to in such cases.

In frequency, LESBIANS may be as common as male homosexuals. So little data is available in this area that accurate guesses are the best that can be done. We know through indirect evidence that the degree of occasional LESBIAN contact among women is at least as frequent as similar contact among male homosexuals, but as LESBIANS are not subject to police attentions to the same degree as are their male counterparts, all evidence must come from voluntary statements and professional observations.

Also, as with men, there is argument as to what defines a female homosexual. How many contacts, for example, are necessary before she falls within the LESBIAN category?

The human tongue, when used as an organ of sex, possesses endurance far beyond that which the penis is capable of.

The average LESBIAN does not think of herself as a man dressed in a woman's body. Her personal image is that of a woman who sexually desires women. Those few women who do think of themselves as men are studied in this issue under the classification HERMAPHRODITISM.

The sex practices of LESBIANS are well known. Most preferred is mutual cunnilingus, usually performed simultaneously. To a much lesser degree, dildos (penis substitutes, manufactured to duplicate the dimensions and appearance of the penis) are used.

Gaining rapidly in popularity is the electrically operated vibrator, usually of the battery-powered type. Although quite similar to the penis in shape and dimensions, these are not generally inserted in the vagina for use. Instead, they are held by the sex partner and gently applied to the clitoris of the one being stimulated. Properly used, they produce a swift and powerful orgasm. Also, as the current used is low and the action of a vibatory, rather than a rotary, nature, there is little danger of physical damage. These vibrators are made of easily cleaned plastic, which adds to their desirability.

Other mechanical stimulators, such as hand massagers, are also in wide use. These permit exceedingly stimulating hand massage of the entire body.

Unlike male homosexuals, LESBIANS exhibit their practices in public to a far lesser degree. Although most large cities have their LESBIAN-frequented bars and nightclubs, most such individuals make their contacts through other means.

LESBIANISM appears to be on the increase today, but this may be merely an observed phenomenon, due to lessening of public pressure against such practices. Certainly, they have formed open societies and announced their presence and determination to achieve total acceptance. Perhaps they shall. ●●●

Some lesbians do, occasionally, resort to the use of such mechanical devices as dildos and battery-powered vibrators.

lin·ge·rie fe·tish·ism

LINGERIE FETISHISM (conv.) n. Sexual devotion or preference directed at women's stockings. One of our more common FETISHES, and practiced by a considerable number of men. See also,—body FETISHISM,—clothing FETISHISM,—FETISHISM, and other FETISH practices listed on the back cover of this issue.

If a man demands that the woman wrap her nylon stocking around his penis, it can be assumed that he is a fetishist.

Lesbian relationships between mistress and maid was the theme of many erotic writings (see lesbianism, pg. 184).

Some men are visually stimulated by women wearing the particular lingerie item which is their fetish object.

The act of cunnilingus is performed in exactly the same way by women as it is by men (see lesbianism, pg. 184).

Direct contact between the genitalia and the fetish item is required by some men for their sexual satisfaction.

Although not as popular as those FETISHES relating to specific portions of the anatomy, LINGERIE FETISHISM is one of the principal FETISHISTIC deviances relating to items of feminine wearing apparel. Panty collectors, of course, have as their sex objects items more directly connected with genital areas, but the whims of LINGERIE FETISHISTS are catered to by a large part of American industry.

Just as breast FETISHISM supports a major industry, brassiere manufacturing, leg FETISHISM supports the nylon stocking industry, of far more financial significance.

LINGERIE FETISHISTS may be specialists within the field. Some men are "turned on" by black mesh stockings. Others require different types or styles to trigger their desires. Most depend on visual stimulation. A lesser number receive gratification by stroking the stockinged leg of the sex partner .

A common phenomenon in LINGERIE FETISHISM is the inability to derive complete sexual satisfaction and reach orgasm unless the sex partner is wearing stockings during the act of coitus. This deviation is catered to in many "men's" magazines devoted to, not explicit sexual scenes, but young ladies otherwise sexually unengaged but wearing nothing by long nylon stockings.

A rare form of this deviation would be exemplified by those men who, otherwise normal, insist on themselves wearing women's nylon stockings while engaging in coitus or other sex acts. Their partners, if they consider this deviation harmless, will frequently supply the nylons.

Some men desire to wear only the nylon stockings of that woman with whom they are sexually engaged, stripping them from the woman for this purpose. This is not a manifestation of homosexuality, as is commonly believed. The men performing this deviation would no more consider sexual connection with another man than they would any "alien" sexual activity. This is a deviation within itself, and unconnected with any other.

It is difficult to trace the causes of LINGERIE FETISHISM. As with most FETISHES, the causes are rooted in early childhood and first sexual experiences. Although humans believe themselves more immune to such conditioning than the lower animals, we have far too much direct evidence of willful and accidental conditioning for this to be accepted. Humans are easily conditioned . . . sometimes to LINGERIE FETISHISM. ●●●

Many men prefer that the woman wear garter belt and hose.

Garter belt and stockings are a very common male fetish.

In extreme cases of lingerie fetishism, the male sex partner will don women's undergarments, including nylon stockings.

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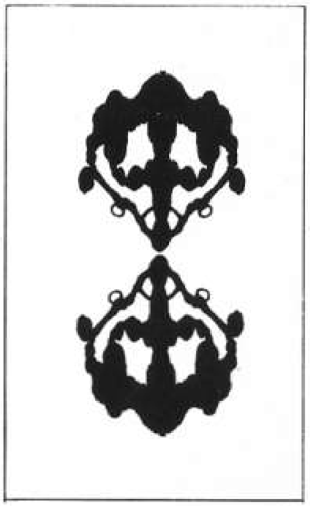


Civilized man's excessive interest in female breasts is not common in primitive cultures (see *mammaeism*, pg. 200).

Phallic fetish objects are among the most commonly used by members of both sexes (see *object fetishism*, pg. 241).

Breast fetishism afflicts almost all Western men, often to the exclusion of other desires (see *mammaeism*, pg. 200).

There are men who gain their greatest sexual enjoyment by receiving pain from their partners (see *masochism* pg. 203).

THE FORBIDDEN ACTS

Man, Homo Sapiens, has been described as the thinking animal, the tool making animal, the rational or irrational animal, depending on the describer's viewpoint. Many other labels have been attached, far too many to repeat here; enough, perhaps, to validate the description of man as "the animal who labels things."

For the most part, we label those things we do not understand. The label, being man-made and definable, by its existence tends to remove us one step from the unknown it is meant to describe, thus mitigating our fear of that unknown. In time, we develop mythologies around the most fearsome of these labels.

We see this throughout history. Lightning became a weapon of the Gods, to be feared only by those who had incurred the wrath of some specific God. Death, oblivion, decay; their catastrophic finality produced the most awesome mythologies, culminating in our modern religions.

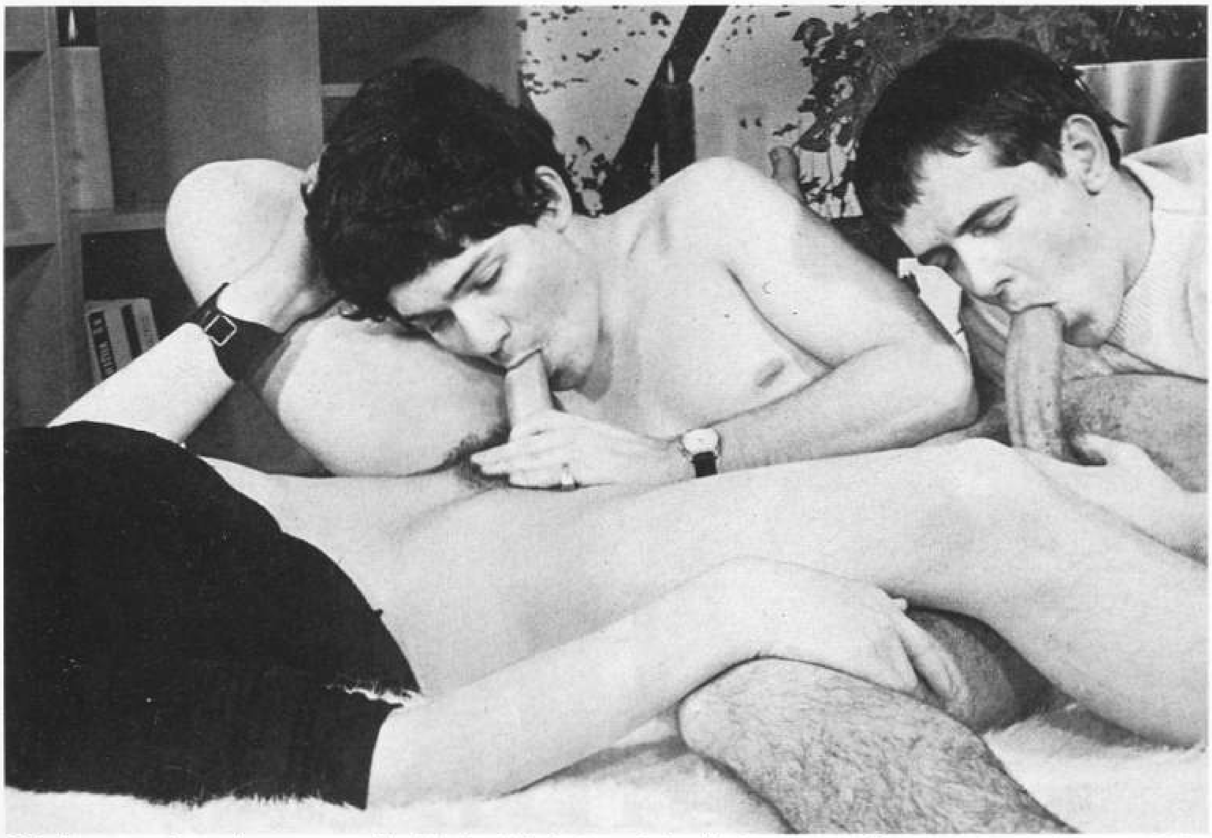
Aspects of individual behavior not common to the group, though of lesser importance, received their individual labels. In time, these became involved with the mysticism of the religious mythologies. Some were proscribed, others achieved varying degrees of acceptance when performed by carefully delineated minority groups. An example would be the sexual promiscuity of the temple prostitutes; an obligation to them, yet forbidden other women.

One label/product of the human animal is the "category." And the categories we will be dealing with are "normal" and "abnormal."

"Normal" is the word we use to describe that which we, ourselves, do and are capable of doing. "Abnormal" means, quite simply, that which someone else does which we do not do and find (for whatever reason of conditioning and experience) objectionable. There are, of course, degrees of "abnormality." If we habitually perform an act (cunnilingus, for example) which we have been taught is "abnormal," we tend to think of it as something which should be considered "normal," and which others, less knowledgeable, are missing out on.

Frequently, the act may be "normal but forbidden," by general consensus. This simply means that while almost everyone does it (as in the case of cunnilingus) it is legally or socially proscribed. This can lead to guilt regarding the act in question with resultant psychic damage to the individual performing it. It can also lead to overt antisocial behavior on the part of the guilt-feeling person. Thus are sex offenders often created.

Obviously, a rational examination of what is considered "abnormal," particularly in the area of sexual actions, is long passed due. The laws of the land, federal, state and local, list innumerable human sex acts as crimes (many of these "crimes" are, oddly, acts



Male homosexual practices vary considerably, but fellatio is undoubtedly the most popular sex act (see *oralism*, pg. 247).

considered "normal" and permissable in other circumstances or localities). Others, because of a reluctance on the part of legislators to legally define them, are virtually unpunishable. Some, while legally permissable, are not sanctioned by one or another of our major religions.

Even economic status affects the delineation of "abnormal." Oral sexual stimulation, particularly to orgasm, is relatively uncommon among those in the lowest economic stratum, and is usually hidden when practiced. Among the wealthy, it is accepted as a part of "normal" sexuality. The same holds true when determination of relative normality is made by educational level, with the better educated willing to accept a greater variance in individual sexual behavior.

In simpler terms, every imaginable sexual act or position is, somewhere in human society, "abnormal." Logically, then, the "sexually normal" human does not and cannot exist. Every sexual act is considered by someone to be an unnatural perversion. No human being, male or female, is sexually "normal". Not only may other social groups be found which will consider the "normal" person's acts "abnormal," but probably no individual can be found who does not, or has not performed some sexual act considered "abnormal" by his or her peers.

Why, then, a publication devoted to the sexually "abnormal?" For most readers the driving interest will be curiosity; for some, the desire to learn about their own sexual behavior.

For most purposes, sexual deviations are defined as those sexual actions generally or specifically proscribed by American society as a whole. From our admittedly biased viewpoint, the line between sexually "normal" and sexually "abnormal" is not clearly drawn. We would be inclined to go against authority and claim as "normal" any sexual act between consenting adults which avoids demonstrated harm to either individual. Therefore, for the pragmatic reasons inherent in all publishing ventures, the sexual actions described and depicted herein and in succeeding volumes are the choice of history and public opinion.

To be sure, not all described "abnormal" actions have been so considered in the past by all segments of our own society. For much of the Victorian era, for example, a modified form of coitophobia (fear or hatred of intercourse) was considered the "normal" state for much of the female population in this country and in England. It was, of course, an attitude more honored in the breach than in the observance, or we would not be here today, but it was publicly accepted as the preferred and "normal" condition of womanhood.

Masturbation, by both male and female, was long considered, and is still so considered by many, as a major abnormality. Boy Scouts were previously officially warned against it in their handbooks. Countless

Many militant feminists openly prefer masturbation to sex of a coital nature involving males (see *masturbation*, pg. 208).

sermons devoted to the awful fate awaiting masturbators were inflicted on believing parents and guilt stricken children . . . and countless unhappy lives were the results. We now know, or at least most of us do, that masturbation is "normal" to the human species and, in fact, to every mammalian species capable of managing the necessary physical process (a hand with an opposable thumb, as in the primates, is a great help). Yet it will appear as a sexual deviation when we reach its position in the alphabet, for it is still generally regarded as such.

For many centuries, most organized religions considered various forms of sexual sadism as of far less import than masturbation. It was almost expected that the husband, in exercising his rights as "lord and master of the home," would take into consideration only his own sexual needs and, if so inclined, aggressively vent his spleen against his sex partner . . . his wife. Indeed, far too large a part of our female population were trained by their mothers to expect this sort of treatment as a natural part of marriage. Such customs were passed on from generation to generation, and an entire society came to accept them as the sexual norm.

That such situations can and do exist is the primary reason for the publication of material such as this. Only a few professionals in psychology and sociology are really aware of the vast portion of our population practicing so-called sexual "abnormalities." A large percentage of our population may not even be aware that some of the acts and conditions herein described actually exist outside popular fiction. Others, knowing that their sexual preferences deviate from the accepted norm, lead lives driven by guilt . . . and unnecessarily so. For the facts are that any physiological sexual act anyone can imagine, any human is capable of performing . . . given the right upbringing and psychological background.

If one is to accept the moralization of the past, we are all sexual deviates. Not in the popularized concept of deviates as homosexuals, but in the dictionary definition . . . those who perform acts differing from the accepted norm.

All the preceding considered, a technically accurate and descriptive documentation of sexual conditions and actions generally classified as "abnormal" is passed due. Not since Krafft-Ebing has any such work of a serious nature been attempted, and Krafft-Ebing never intended the popularization of his work. But times change, and what was once considered a fit subject only for learned specialists in the field has become a principal topic for discussion on the pages of our daily newspapers and in the hallowed halls of Congress.

The public has demonstrated a genuine desire and need to know, and not out of prurient interest. Perhaps the subsequent pages will be of some assistance in alleviating their misconceptions and fears. ●●●

mam·mae·ism

MAMMAEISM (med.) n. That specific fetishistic behavior which centers its interest on the female breasts—MAMMAEIST, n.—MAMMAEISTIC, adj.—MAMMAEISTICALLY, adv.

Some mammaeistically obsessed men prefer to reach orgasm and to ejaculate through penile contact with female breasts.

MAMMAEISM is so common a mode of sexual expression among men, at least among those in our Western society, that it is difficult for some to understand exactly why it should be considered a sexual deviation. From the psychological viewpoint it is deviant, though, as it represents a warping of interest away from the genitals and toward a secondary sexual characteristic. This is particularly true among those men for whom a woman without spectacular breast development holds no interest, and there are many such.

In extreme examples of MAMMAESTIC behavior, the male partner is incapable of ejaculation except through direct contact between his penis and the breasts of the female with whom he is sexually engaged. Other men **must,** as an essential part of foreplay procedures, suck or bite the nipples of the woman.

MAMMAEISM is considered by many psychologists to be a strong indication of arrested sexual development in the male. It may be the outward representation of a mother fixation, in which the male seeks women who will emotionally dominate him. Large breast development, in such cases, is required to represent the physical aspect of motherhood.

Unless associated with other, and dangerous, deviations, MAMMAEISM is certainly innocuous enough. There are no special aspects of it in any remotely "normal" phase which any woman should consider threatening, unless she has severe emotional problems of her own. MAMMAEISM is certainly common enough; the majority of men are affected by it at least to a limited degree. Indeed, it is so widespread that it is responsible for several of our major industries. As in the clothed woman it is the most obvious indication of her sex. One might consider MAMMAEISM as the single most important factor in the feminine phase of the garment industry. In addition, it supports in its own right a vast portion of the female undergarment industry.

The ways in which men so afflicted display their MAMMAEISTIC traits are varied. Some are attracted primarily to women with excessively prominant nipples; others are devotees of a particular shape in breasts. Some men like to fondle, bite or suck the breasts of women; others prefer to merely observe them.

Few men, certainly, are wholely fixated toward the female breasts. Although they prefer their women to be well developed in this area, they will not reject women less well endowed, all other factors being equal. And, of course, there are men who are adversely affected by MAMMAEISM, and prefer flat chested women. These are in such a minority, though (at least in our society), that their lack of this deviation might almost be considered a deviation in itself. Many such men have been suspected of latent homosexuality.

In those societies wherein the women habitually go about with their breasts uncovered, the female mammaries carry little sexual significance. The natives of South America, Africa and the South Pa-

A man's fetishistic interests may be concentrated on the nipple, rather than on the complete breast of the woman.

Women with enormous breasts, even if they lack beauty in other ways, are attractive to mammaeistically inclined men.

The breast fetishist often takes particular delight in close contact between his penis and the breasts of his sex partner.

cific, at least those still living under primitive, tribal conditions, have other bases of feminine pulchritude. Constant and total exposure to the sight of female breasts, in all their many varieties, make it impossible for MAMMAEISM to develop among them.

But there is a contrary viewpoint, held by many anthropologists, that MAMMAEISM is the **normal** state. And there is considerable backing for this argument. With the exception of the manatee, no other female mammal bears such large and visible breasts (we except domestic animals such as our cattle, within which species the females have been bred for countless generations as milk producers, and are kept constantly pregnant, with the resultant grossly overdeveloped cow's udder resulting). On the basis of this and other physiological phenomena, many anthropologists argue that the female breasts are an especially evolved organ, whose purpose is to act as a sexual signal or trigger for the male, indicating a mature female ripe for copulation. According to these authorities, the human female breasts have evolved to represent a frontal counterpart of the female buttocks, the main secondary sexual characteristic of the lower primate.

These researchers hold that reaction to this characteristic, or MAMMAEISM, may have been lost, among most men, during that period in which our ancestors were gaining a human level of awareness and rationality. According to this thesis, all that is necessary to bring out this now-buried trait is for women to don clothing, thus removing their breasts from the public view.

mas·och·ism

MASOCHISM (med.) n. A condition wherein sexual gratification is obtained through being mistreated by another, not necessarily of the opposite sex, either mentally, physically or both. Derived from the name of the German novelist, Leopold von Sacher-Masoch, who wrote Venus in Furs, **and other stories of severe male suffering at the hands of dominant and sadistic women.—MASOCHIST, n. —MASOCHISTIC, adj.—MASOCHISTICALLY, adv.**

The masochist derives intense sexual pleasure from receiving pain from her partner, either before or during the sex act.

The MASOCHIST presents a very real danger both to society and to himself. The danger to the MASOCHIST is more obvious. If the dominant (sadistic) partner to the relationship is over zealous, becomes carried away in the sexual frenzy of the moment, serious injury or death to the MASOCHIST may be the result. The danger society faces as a result of the MASOCHIST is that his or her actions serve to "train" sadistic individuals to ever more advanced demonstrations of punishing behavior. In time, the sadist may lose volitional control, and be forced into actions against innocent victims.

Without the MASOCHIST, the sadistically inclined individual would come more quickly to the attention of authorities, and treatment or confinement might be made possible before the consequences of sadism became truly dangerous in the specific individual.

Many prostitutes exhibit MASOCHISTIC behavior, although generally as a part of their business dealings, and not as an integral part of their emotional makeup. These women, when they act MASOCHISTICALLY, almost always do so for money, while playing a commercially sexual role. By nature, most prostitutes would be more inclined to play the dominant, or sadistic, role with men; again, preferably, for payment.

COMPOSITE CASE HISTORY

Marvin M. was arrested as the result of police observation, over a considerable period of time, of a house of prostitution operating in the city of San Francisco, California. As the house had been reported to be the center for the distribution of narcotics, photos had been taken with a telephoto lens of all regular callers, of which group Marvin was one.

Either the raid, when it finally took place, was mistimed, or the police had been misinformed; no drugs were found. But Marvin was found, stripped to the buff and still tied to the bedposts in a room where the prostitute had deserted him when the raid began. His legs and buttocks were covered with welts, cuts and the scars of previous brutal treatment. Largely for his sake, charges were made against him and he was remanded, by court order, to an institution for mental examination prior to trial. This examination revealed his long history of MASOCHISTIC behavior.

Marvin's father had died while Marvin was still quite young, leaving him, an only child, to be raised by his mother. Growing up without much parental supervision, Marvin was a wild youth, even in his prepubescent days. In an effort to curb his ways, his mother developed the habit of inflicting

Masochism is not confined to either sex, but is practiced by both. And masochistic acts may be performed in groups.

Sometimes quite bizarre acts are demanded by masochists of their sex partners, which must be painful in the extreme.

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In its manifestations, masochism is no respecter of sex, or of other deviances. Homosexual relationships involving those of either gender often demand, sometimes forcefully, actions which are strongly masochistic and occasionally dangerous.

The action takes place at his demand, but the masochistic male may want the semblance of domination by the partner.

corporal punishment in the form of beatings and whippings. For these sessions of punishment, he was made to strip from the waist down. After the beatings, his mother would attempt to soothe his tears with kisses and favors. This treatment was reinforced by his boyhood friends, who were generally older and taller. They permitted him to associate with them only on condition that he submit to their orders and mistreatment.

The beatings Marvin received from his mother continued past puberty, and it was not long before his mother noticed that he would achieve an erection either prior to or during the whippings, sometimes ejaculating while being whipped. The whippings ceased at this time, but the damage had apparently been done. Marvin, deprived of this source of sexual arousal, began to seek his entertainment elsewhere. At first, he encouraged his friends to mistreat him to a greater degree, but this did not provide sexual release. Emulating his older friends, he attempted sexual connection with several of the young girls available to the youths of the neighborhood, but was unable to even obtain an erection. He finally offered one of the girls his savings, amounting to a few dollars, on condition that she would whip his buttocks. The girl accepted, administered the punishment, and watched him ejaculate. The pattern was now firmly entrenched.

Periodically, whenever he had saved sufficient funds, Marvin would pay the girl to repeat the performance. This continued for several years, until the girl's family moved from the neighborhood, taking her with them. Desperate, Marvin attempted similar arrangements with other girls, but all refused. He finally made contact with a prostitute, though, who accepted him as a regular customer for a payment actually smaller than he had been making to the accommodating amateur.

Marvin never married; nor did he ever again attempt sexual arrangements with women other than prostitutes. At the time of his arrest, he was in his late thirties, and had been a habitual MASOCHIST, using prostitutes for his release, for more than twenty years.

Masochism can also be a solo phenomenon, performed in complete privacy, but still producing total sexual satisfaction.

mas·tur·ba·tion

MASTURBATION (conv.) n. The act of accomplishing orgasm through manual manipulation or other, non-genital, means of frictation (see volume three), and also psychosomatically by concentrated thought and mental effort, either by one's self, or in group MASTURBATION. — MASTURBATOR, n. — MASTURBATE, v.t.—MASTURBATORY, adj. (See also AUTOEROTICISM, volume one)

Masturbation can provide pleasures as intense and protracted as any obtainable through other means of sexual stimulation.

The masturbator is in complete control of the situation, and can speed or delay orgasm without thought of another's needs.

Surprisingly, the term MASTURBATION is not fully understood by most people. The term is commonly misused to describe the manual manipulation of another to orgasm, whereas it has an entirely different meaning; the stimulation, by manual or other means, of **one's self** to orgasm. One cannot MASTURBATE another.

Both men and women MASTURBATE. The practice is just about universal and, contrary to all that has been written in the past, can have no damaging effects on the individual unless carried on to such an excessive degree as to cause abrasion of the genital organs through friction. And MASTURBATION is not confined to the human species. Many of the lower animals, particularly among the primates, MASTURBATE regularly. One of the regular sights at every zoo in the world is the MASTUR-

Almost any suitably shaped object can be used by the girl masturbating, although some carry the danger of infection.

Some women prefer to masturbate using a soft rubber device designed to resemble a penis in shape, color and dimensions.

Almost any object can be turned to masturbatory use, but this does not insure that all will provide equal pleasure.

BATORY practice of a monkey, chimpanzee or gorilla. Indeed, one might almost believe that these animals have learned the effect such actions have on humans viewing them, and intensify their efforts when crowds have gathered.

Dogs will MASTURBATE, using a human leg, or other similarly proportioned object, as a MASTURBATORY tool, much as a woman might use a dildo. Cats have been observed in the act of MASTURBATION; usually performed by licking the penis until orgasm takes place.

But humans have raised the act of MASTURBATION almost to an art form, and several minor industries have been built around this desire of men and women to sexually satisfy themselves in complete privacy. To this end, recent years have seen the proliferation of manufactured devices, in the form of vibrators for women and artificial vaginas for men (although men, too, can make use of the vibrator-type devices). The vibrator, in fact, is credited with a major role in the recent Women's Liberation movement, as it divorces sexual gratification from the control of a male partner.

MASTURBATORY devices have also found acceptance in certain medical circles. Many women, after lifetimes of what they thought was organic frigidity, have experienced their first orgasm through the use of the hand-held, battery-driven vibrator (as these devices are of very low power, and operate on two small flashlight batteries producing only three volts, there is almost no danger of physical injury resulting from their use). Those clinics springing up around the country which specialize in dealing with sexual problems are finding them a valuable adjunct. But their primary purpose is to assist a woman in MASTURBATION.

Most men still rely on tried and true manual methods in MASTURBATION, although the previously mentioned artificial vaginas, which are filled with warm water for use, may have a few adherents. Also available are near-lifesize inflatable dolls, shaped and painted to resemble naked women, which are complete with pseudo-vaginal orifices.

MASTURBATION, as a human activity, generally begins before puberty. Even infants are capable of enjoying pleasant sensations in the genital areas, and they soon learn to manipulate themselves there for the pleasurable effects. Orgasm, of course, is not experienced by them until puberty is reached.

Among young boys, particularly in the immediately post-pubescent period, group MASTURBATION is common. This should not be confused with

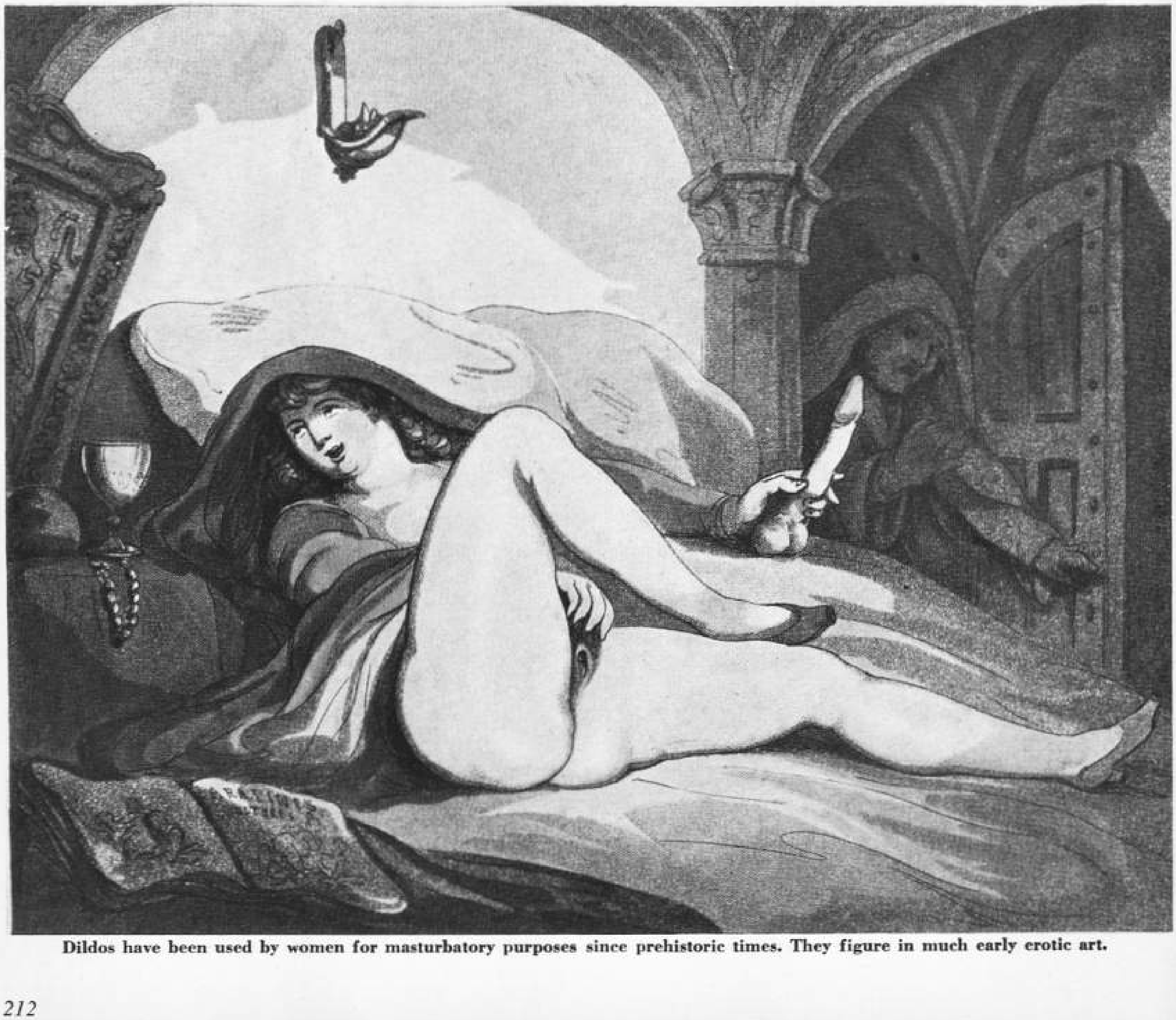
Battery-powered vibrators have probably become the most popular devices used by women for purposes of masturbation.

Any natural or artificial object, if it will fit a vagina, can be used as a penis substitute by a masturbating woman.

any homosexual tendencies. Actions of this sort are quite normal, and the individuals engaging in them almost always assume heterosexual habits in later years.

Group MASTURBATION is less common with young girls, although it does take place. The evidence available indicates that it is more likely to end in lesbian practices than will similar behavior on the part of young boys end in a homosexual life style.

Young girls use artificial aids in MASTURBATION with greater frequency than do young boys. Simple curiosity may well be the reason. An orifice exists which gives pleasure when manipulated, and there appears to be a natural curiosity regarding the possible effects of inserting such objects as pencils, bottles and other smooth objects into the vagina. These behavioral modes are quite common in the development of the normal, heterosexual psyche.



Dildos have been used by women for masturbatory purposes since prehistoric times. They figure in much early erotic art.

meta·mor·pho·sis sex·u·al·is para·noia

METAMORPHOSIS SEXUALIS PARANOIA (Med.) n. A mental condition of complete sexual change within a homosexual individual, with no physical basis for the attitude, in which the afflicted individual believes that he or she has become a member of the opposite sex. (See also **HERMAPHRODITISM**, volume three; **TRANSVESTISM**, volume six)

It is quite possible for the homosexual male to think of himself as a female, and invite acts approximating heterosexuality.

In its most common form, METAMORPHOSIS SEXUALIS PARANOIA involves the belief on the part of the person, male or female, suffering the mental state, that he or she is internally a member of the opposite sex. Many such persons eventually resort to the so-called sex change operations, in which organs are constructed which simulate the primary sex organs desired. In the case of a biological female simulating a male, the constructed penis is, certainly, incapable of function, being of non-erectile tissue. However, when the change is from male to female, it is possible to include in the constructed vagina some of the sensitive tissues from the penis, making orgasm through coitus possible.

Most victims of the condition, however, go through their lives without such surgery, enacting the role of the opposite sex without being able to meet their sexual needs, even through surrogate organs. Almost invariably, they are also transvestites, although the transvestite does not necessarily have to be in the grip of METAMORPHOSIS SEXUALIS PARANOIA, but may be an actual heterosexual.

It is almost impossible for an afflicted person to lead a normal life, although women suffering from this condition stand a better chance of getting away with it than do men. The man who dresses and acts as a woman, unless he is a master of makeup and a superb mimic, must look ludicrous. To an increasing degree, though, women can dress and act as men without incurring more than a mild degree of scorn for their effeminate ways. And, certainly, some women can pass as men even under close scrutiny (so long as the scrutiny does not include examination of the genitalia).

Men have been known, in the belief that they are actually female, to undergo extensive and deliberate feminization.

COMPOSITE CASE HISTORY

Malcolm T. was, for a number of years, one of New York City's more successful interior decorators. Although in some ways effeminate, Malcolm was considered heterosexual, due to the considerable sexual success he apparently enjoyed with several of the young women in his employ. It was observed that he never hired men in any capacity, and rejected the advances of known male homosexuals. Many of his associates assumed that his effeminate mannerisms were "put on" for the sake of his profession.

It was not until Malcolm suffered a heart attack, while at the home of a client, that the truth was revealed. The customer immediately called a physician, who advised loosening Malcolm's clothing while waiting for the doctor to arrive. This procedure revealed that under "his" shirt, Malcolm's chest was tightly bound. Loosening of the binding revealed a woman's breasts.

For years, Malcolm had been successfully posing as a man, doing business with men and women daily without detection.

Malcolm's sexual successes were based on an active pursuit of women for the purpose of oral sex, which "he" performed on many willing women. "He" never permitted them to do more than touch "his" "penis" (a cleverly constructed artificial penis was discovered strapped to his body) through "his" clothing. When he did perform coitus with some women, "he" required total darkness (arguing major scarring of his body in an auto accident) and inserted his "penis" without their assistance, refusing to allow them to touch it. Apparently, none of the women with whom he was sexually involved considered him anything but a masterful lover with incredible endurance, who had a few quirks about his sexual acts.

Malcolm had considered transsexual surgery, but had rejected the idea on learning that the constructed penis would not be functional sexually.

Malcolm has apparently fully recovered from "his" heart attack, and is actively engaged in the interior decorating field again. Those few individuals who became aware of his true sex have agreed not to disclose their knowledge. Unless unforeseen circumstances intervene, "he" will probably spend the rest of his active life playing the role of a man, and sincerely believing in the reality of that role. For so far as Malcolm is concerned, "he" is a man . . . saddled with the external physiology of a woman.

mix·o·scop·ia

MIXOSCOPIA (med.) n. That condition in which one derives sexual gratification through the act of watching others performing sexual intercourse; the practice of the voyeur.—MIXOSCOPIAC, n.—MIXOSCOPIAL, adj.

There are men who, although they do not participate themselves in sex acts, are stimulated to masturbate by viewing them.

"Peeping Toms" rarely join others in sex acts, but prefer to be hidden witnesses to the sex involvements of others.

The third party in a troilistic sex act may sometimes be a viewer rather than a participant, by his own choosing.

To a certain extent, all adults derive sexual pleasure through watching the actions of others so engaged. In this respect, we differ from the other animals, who are sexually triggered by other stimuli. MIXOSCOPIA does not become a deviant act until it becomes the principal or only means whereby the individual is capable of achieving sexual satisfaction.

Much of the entertainment available today is based on the MIXOSCOPIAL reaction. Adult, or "X" rated movies, generally draw their audiences through appeal to this deviance. Topless and bottomless nightclub performers cater to the MIXOSCOPIAC. Many best-selling books are in this category. They sell because their contents are largely devoted to rendering, in sufficient detail as to provide the reader with visual sexual imagery, sex acts of varying sorts into words.

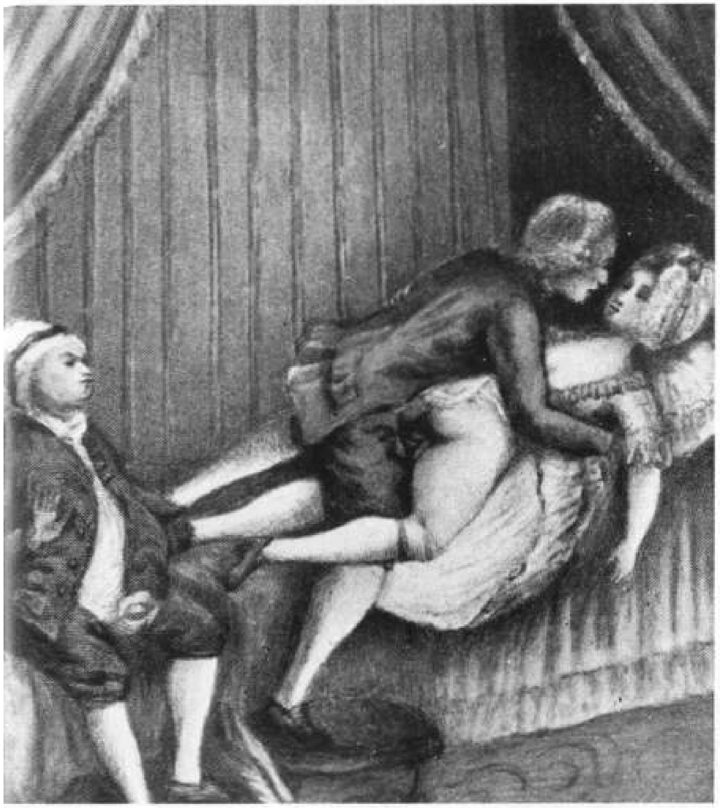
For the "normal" individual, though, a saturation point is reached. Interest in such acts or material is lost, and only the real thing is capable of stimulating them further. An example of this is the result of the elimination of restrictions on so-called "pornography" in Sweden and Denmark. Immediately following the relaxation of the laws controlling this material, there was a boom in both production and sale of erotica . . . but that boom soon tapered off. The buying public had become quickly satiated. Most sales of this material today, in those countries, are to tourists and a few hard core MIXOSCOPIACS.

Business operations catering to this deviance seem to be primarily tourist oriented in almost all countries. In Mexico, in those border cities which depend largely on tourists from north of the border for their incomes, a particular type of whorehouse flourishes. In addition to selling the sexual services of the inmates, these establishments are often well equipped with two-way mirrors. For a moderate fee, the MIXOSCOPIAL individual can sit in comfort and watch his fellow tourists sexually disport themselves with the inmates.

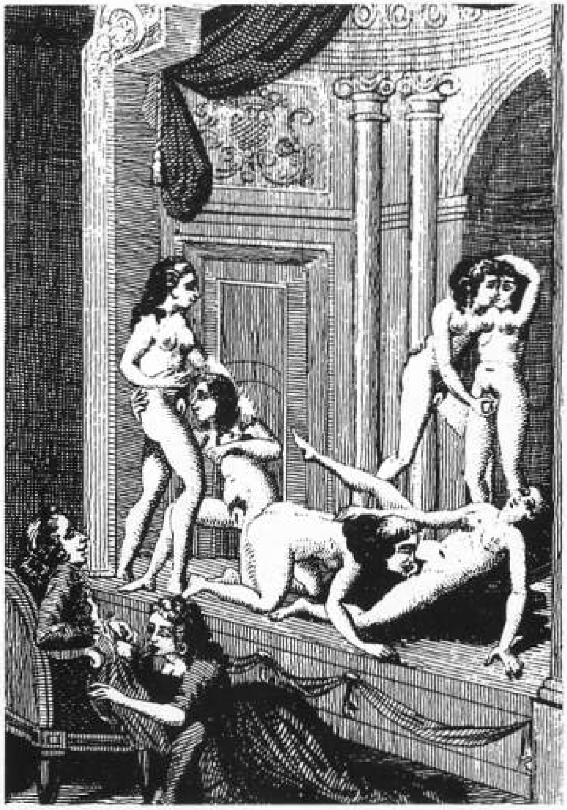
COMPOSITE CASE HISTORY

Benjamin F. is a regular frequenter of whorehouses catering to MIXOSCOPIACS in the Mexican city of Tijuana. He reports faithfully to his analyst the results of each visit, as he has been doing for the past twenty years. Benjamin is an actors' agent in Los Angeles, and quite successful at his profession. He numbers among his clients some of the great names of the entertainment industry. Unlike some men in his profession, he makes no effort to conduct sexual liaisons with his female clients, for which most of them are duly grateful.

Benjamin is also happily married . . . his sexual exploits in Mexico are only an adjunct to his marital sex life. He claims that his sexual ardors diminish unless he is periodically refreshed by a visit to his favorite Tijuana whorehouse, where he may sit for hours, watching a succession of men disport themselves sexually with one of the whores. He masturbates several times during the course of such a



Mixoscopia does not imply impotence, but rather a desire to witness others instead of performing sex one's self.



Wealthy men have sometimes established theaters in their homes for the purpose of viewing hired sexual performers.

The mixoscopic individual may assist sexually active people, whom she is viewing, in the performance of their intercourse.

When a voyeur finds himself in a group of sexual activists, he might be drawn into action, though his nature is passive.

session. For some weeks afterward, he is capable of normal, heterosexual functioning with his wife.

At no time has Benjamin ever attempted sexual intercourse, in any of its myriad forms, with the whore he has been observing. Masturbation is his sole release outside of marriage. During the years he has been a patient in psychoanalysis, his condition has remained unchanged. The frequency with which he requires such entertainment has varied little, and then only to fluctuate around the mean time interval. In this sense, the case of Benjamin F. might be considered arrested.

Other victims are not necessarily so fortunate. They often depend to an ever increasing extent on such observations, sometimes to the point where no other sexual stimulus has any effect on them. Many are driven to "peeping Tomism," and eventual disclosure and arrest. Or else, they spend their nights skulking around secluded areas where lovers are known to congregate, risking victimization at the hands of muggers, or disgruntled sexual performers.

The MIXOSCOPIAC, though, presents little more than an emotional threat to his victims. Almost never do those so afflicted attempt to actively interfere in the activities of those they observe.

nar·cis·sism

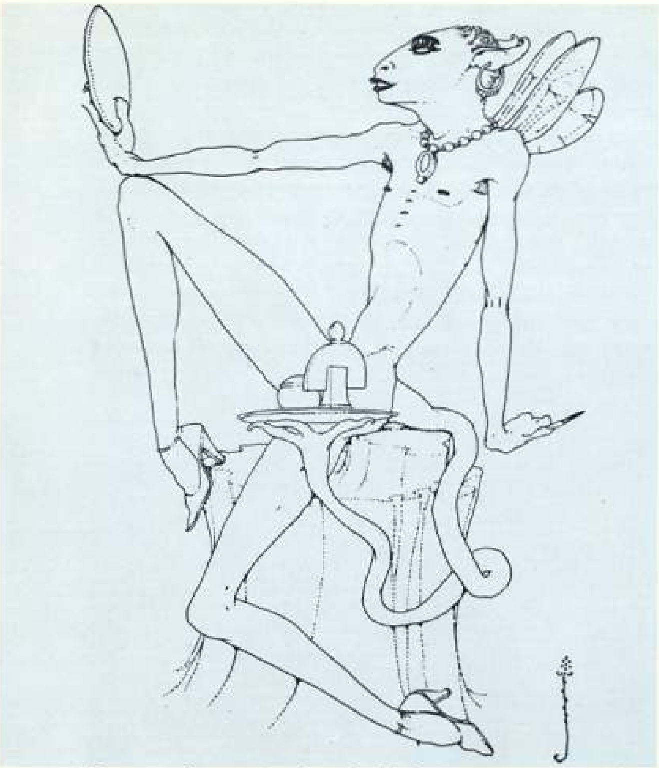
NARCISSISM (med.) n. Sexually, a pathology, in which one is stimulated by one's own body; self enjoyment of one's own body by masturbatory means.—NARCISSIST, n.—NARCISSISTIC, adj. — NARCISSISTICALLY, adv.

Self-adoration, particularly of a sexual nature, has long been a dominant theme in a great deal of non-representational art.

Excessive delight in the physical beauty and sexual attributes of one's own body is a common trait in both men and women.

Basically, the difference between the chronic masturbator and the NARCISSIST, is that the latter is in love with his own body, admiring it inordinately, whereas the former performs his or her acts purely for the resultant physical pleasure.

Many athletes, particularly physical culturists and weightlifters, are NARCISSISTS. Their lives center around the physical condition of their bodies. Many of these individuals, although heterosexual, tend to avoid sexual contact with women on the



Some modern artists have built their reputations on their ability to depict narcissism in unusual, surrealistic ways.

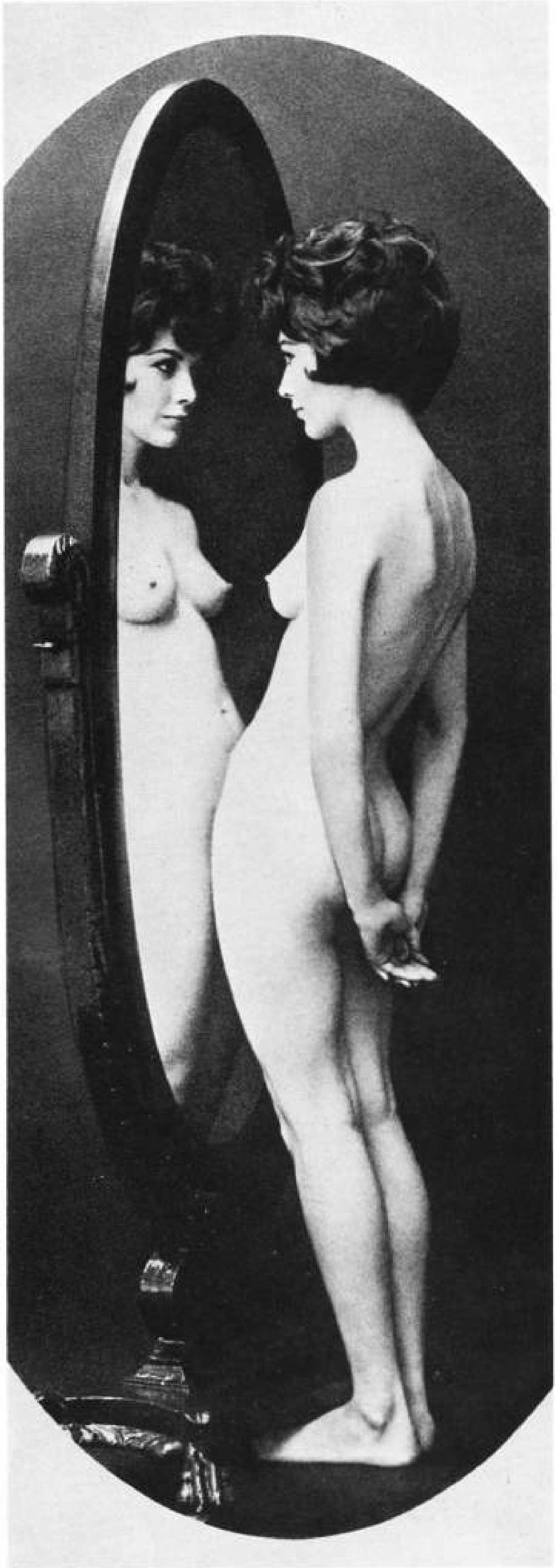
The leaders of many Women's Liberation groups advise masturbation instead of coitus (see *masturbation*, pg. 208).

A person may masturbate while engaged in some other act involving sexual participation (see *masturbation*, pg. 208).

Solitary masturbation is the most common form. Both men and women prefer this method (see *masturbation*, pg. 208).

mistaken theory that sexual actions result, somehow, in the loss of "vital fluids." Instead, these individuals often resort to masturbation as their principal source of sexual release, although the fluids released are identical.

An entire mystique exists around the theory that sexual activity is weakening, and no amount of rational explanation can convince the NARCISSIST that the theories by which he lives are lacking in validity. Because of this, the mistaken impression has developed that most body-building enthusiasts are homosexuals. In actuality, they have about the same percentage of sexually deviant individuals as might be found among any other special interest group. ●●●



Narcissism need not be overtly sexual, in that stimulation of the genitals is not needed for the condition to exist.

Many men fantasize about erotic heterosexual acts while they relieve their sexual pressures through masturbation.

na·tel·ism

NATELISM (med.) n. That type of body fetishism which centers on the buttocks; the use of the female buttocks as the principal source of sexual release. NATELIST, n.—NATELISTIC, adj.—NATELISTICALLY, adv.

Natelism exists only when fixation on the buttocks is so strong that no other area attracts the individual's sexual interest.

MO BUN
LZER
HELLEDA

A surprising number of people, male and female, derive all sex pleasure by watching others (see *mixoscopia*, pg. 215).

The mixoscopic person may watch passively, or find release by masturbating while observing (see *mixoscopia*, pg. 215).

The desire to view others engaging in sexual acts probably is latent in almost all persons (see *mixoscopia*, pg. 215).

The natelist considers the buttocks of a sex partner to be the primary center of sexual interest and excitation.

To the male natelist, the most sexually stimulating areas of his partner's anatomy are the mounds of her buttocks.

Just as most men find the female breast sexually stimulating, so do they find similarly fascinating the female buttocks. In fact, the theory has been presented (see MAMMAEISM, this volume) that the female breasts have evolved to their present appearance in simulation of the buttocks as a sexual symbol. Therefore, appreciation of this physiological aspect, in itself, is in no way a sexual deviance.

In some individuals, however, NATELISM becomes an obsession. The men so afflicted may be incapable of resisting the impulse to touch or pat this feature on a woman unknown to them, which may lead to violent protest on the part of the woman so touched. Such actions are, of course, illegal, constituting assault against the person touched and resulting, in the event of apprehension, in detainment and disgrace.

In the severest instance, the NATELIST cannot achieve sexual satisfaction except through fondling or caressing the naked buttocks of a woman, or through frictation against the buttocks, or through using the anal cleft as a means of sexual release. As this provides little or no satisfaction to the average woman, such men have difficulty in finding satisfactory sex partners, frequently resorting to prostitutes for their needs.

Homosexuals, too, and of both sexes, may suffer from NATELISM, although it is most common among male homosexuals. This is the reason, perhaps, why many male prostitutes wear excessively tight pants while in search of customers. The male homosexual, after all, must employ oral or anal sex for his release, and anal sex implies close association with the buttocks of his sex partner. As Lesbians are more orally inclined, it is not surprising that most NATELISTS are male.

Women are more prone to use potentially dangerous items as masturbatory devices (see *masturbation*, pg. 208).

Sexual stimulation of another, either manually or with an object, is not masturbation (see *masturbation*, pg. 208).

Many men like the sight and feel of female buttocks, but they are true natelists only if they focus all attention there.

Although its source is almost identical, NATELISM does not enjoy the social acceptance of breast fetishism. Logically, it should be considered as in the same category, but humans do not necessarily behave in a rational manner. A possible explanation might be that appreciation of a woman's breasts requires that it be done while facing her, and in her full view. Appreciation of her buttocks requires that she be viewed from the rear, and without her knowledge, thus constituting an invasion of privacy.

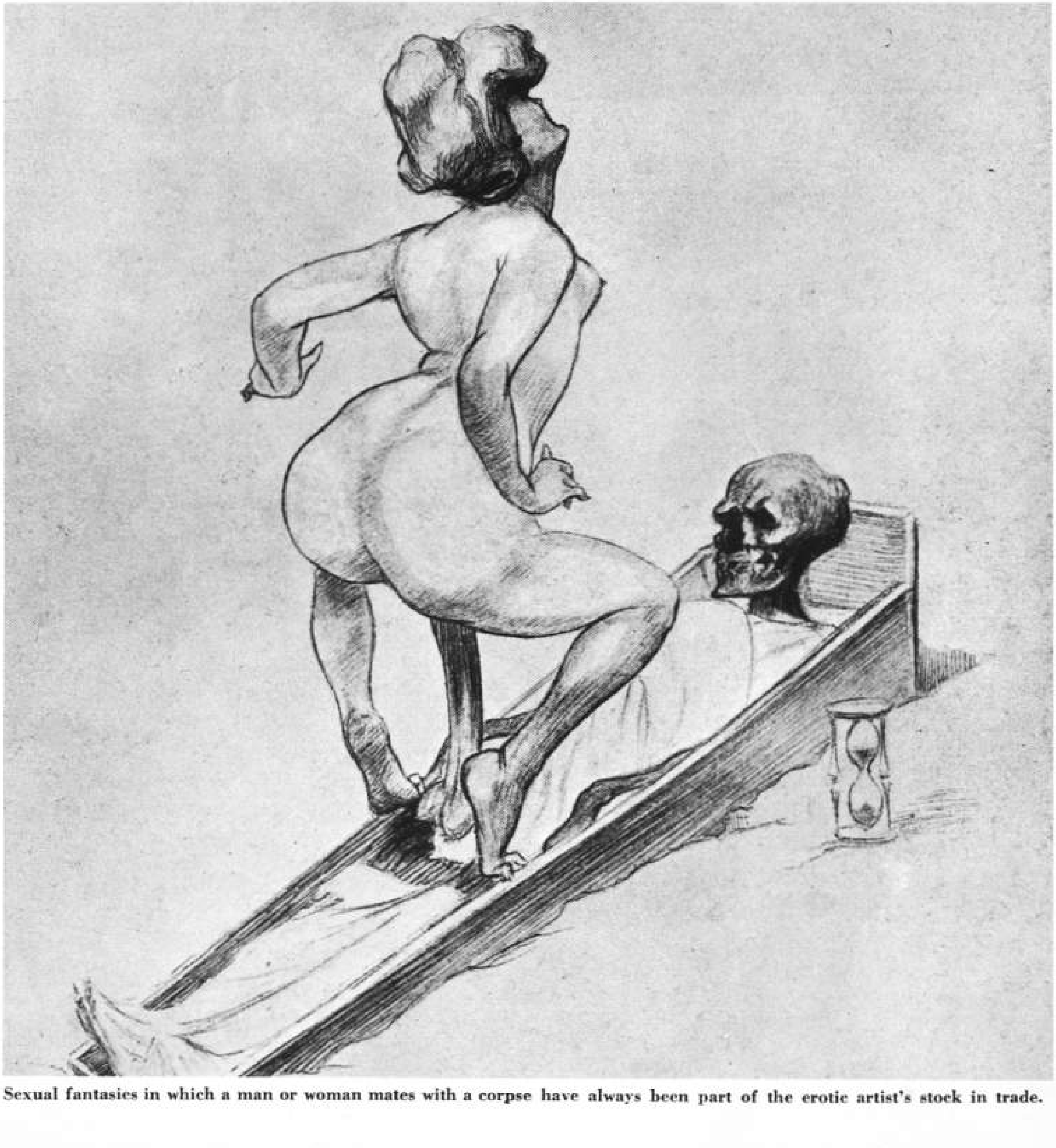
NATELISM is quite common in major cities with crowded systems of public transportation. In New York City, NATELISTIC assaults are very common on the subway system, with many complaints registered daily.

NATELISM is also the source of much of our humor, both socially acceptable and "pornographic."

In any event, it cannot be considered a major deviance from the sexual norm, and certainly, is of little material danger to its victims.

nec·ro·phil·ia

NECROPHILIA (med.) n. A condition of sexual desire for dead bodies, generally of the opposite sex, except in the case of the homosexual NECROPHILIAC. From the Greek, meaning "love of the dead."—NECROPHILIAC, n.—NECROPHILIC, adj.—NECROPHILICALLY, adv.



Sexual fantasies in which a man or woman mates with a corpse have always been part of the erotic artist's stock in trade.

Most men who have experienced it consider fellatio one of the most exciting possible actions (see *oralism*, pg. 247).

Oral sex acts have been practiced by almost all cultures, and most consider them to be normal (see *oralism*, pg. 247).

Cunnilingus is the oral/vaginal sex act performed on the female by a partner of either sex (see *oralism*, pg. 247).

Potentially an exceedingly dangerous sexual deviation, NECROPHILIA is, fortunately, uncommon. In many of the known cases, the afflicted individuals have, eventually, been brought to such a state that they have killed in order to satisfy their lusts for the dead. Many rapists are in this category, engaging their victims in intercourse **after** they are dead, or at least have ceased to struggle. Resistance to such a driven individual must almost always lead to the death of the victim.

Many NECROPHILIACS, aware of the great potential danger inherent in their deviation, resort to prostitutes for the slaking of their lusts. They demand that these women make themselves totally inert during the sexual act. Sometimes added embellishments are required, such as the use of coffins instead of beds; or makeup simulating blood, or the pallor of death.

Although it is difficult to verify all reports, it is known that NECROPHILIA is not unknown among morticians, many of whom seek this profession for the sexual opportunities it presents. Their customers cannot, certainly, protest aloud at the indignities they are forced to suffer. And in Chicago, an instance came to light several years ago of a mortician supplying a prostitute with female corpses for the satiation of her NECROPHILIC clients. Needless to say, the disclosure led to the arrest and conviction on various charges of all involved.

In another recorded instance, a youthful (and mentally retarded) NECROPHILIAC killed a young girl, hid her body, and returned to it repeatedly for sexual union. When he was finally apprehended, the victim was in an advanced state of decay . . . and still being used for sexual purposes.

The Boston Strangler, who terrorized that city only a few years ago, might be considered a NECROPHILIAC. Although before and after this series of episodes he indulged in sex with living women, during the height of his affliction he sexually assaulted his victims only after they were dead. As many were elderly and sexually unattractive women, it can be considered that it was their condition, rather than sexual attractiveness, which resulted in the sexual aspects of the assaults.

COMPOSITE CASE HISTORY

Tom D., beginning with infancy, was subjected to an upbringing that can only be called disastrous. He was brutally mistreated by both parents, but especially by his father. His mother's principal contribution was complete indifference to the physical beatings he received.

Beginning with puberty, he became the sexual victim of a series of older girls, who forced him to perform cunnilingus, while neglecting his sexual release. As he matured, he gravitated to those women who subjected him to similar abuses (it must be obvious that he was drawn to such women, and did not choose them through accident). He was, though, at this time, capable of sexual intercourse of a coital nature and with active women.

Unfortunately, Tom was arrested and imprisoned for a period of three years for armed robbery of a gas station. During this period, he was the victim of homosexual assaults by older male prisoners. When his term in prison was over, Tom was, apparently, incapable of normal sexual acts.

In his search for sexual satisfaction, following release from prison, Tom approached one of his former female sex partners. The woman was now married, and rebuffed him sharply. The next thing Tom reported remembering, was the sight of her naked body, dead, beneath him. Surprisingly, Tom was not suspected of the crime, despite his former association with the woman. Only at the time of his confession was the association made known.

Tom's next victim was chosen with rape in mind, and he consciously rendered her inert before attempting entry. When he discovered that she was dead, it added to the excitement he felt.

Thereafter, and until his apprehension, Tom deliberately killed his victims. He might have continued in this manner for many years, as he was quite clever in evading capture, had not one of his chosen victims been armed with a knife and wounded him. She escaped as a result, reporting him and describing him to the authorities.

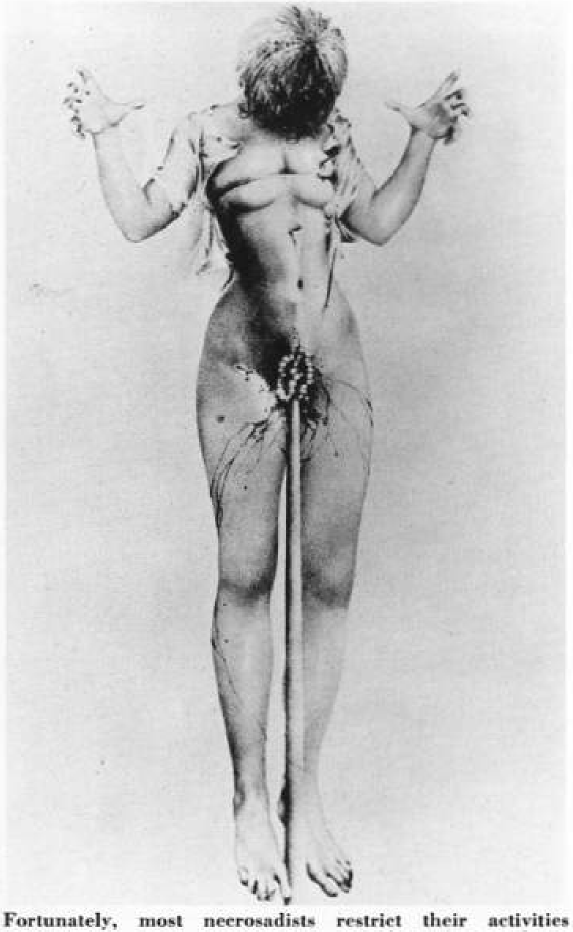
Illustration from *La Legende des Sexes*; Martin Van Maele.

Painting of two corpses sexually engaged; Germany, 1927.

nec·ro·sad·ism

NECROSADISM (med.) n. That emotional disorder which drives the afflicted individual to mutilate corpses for sexual release; generally coupled with NECROPHILIA (this volume).—NECROSADISM, n.—NECROSADISTIC, adj. —NECROSADISTICALLY, adv.

We tend to think of NECROSADISM as a fictional act, confined to horror stories and ancient mythologies, but the stark reality of this deviation is known to any man who has served much time on the police force of any major city. There are individuals (generally male, although instances are known of NECROSADISTIC behavior on the part of women) who derive their sexual pleasures through the mutilation of dead bodies. All too often, the victims have met their deaths at the hands of the mutilators.



Fortunately, most necrosadists restrict their activities to viewing representations in art of their deviant lusts.

In the case of multiple offenders, the crimes may not be confined to one sex or age group. Krafft-Ebing cites, for example, the individual who numbered among his victims both boys and girls. After killing them, he would mutilate the bodies, sometimes cutting off parts which he would later eat (see ANTHROPOPHAGY, volume one).

Because of the difficulty in tracking down the NECROSADIST, many crimes of this nature have gone unpunished. A possible example is the famous Black Dahlia case, never solved, in which the terribly mutilated body of a young and beautiful woman was found, not too many years ago, in Los Angeles.

COMPOSITE CASE HISTORY

Near Zurich, Switzerland, a 19-year-old youth was seized by picnickers while attempting to drag a young girl into a clump of bushes. Her screams attracted their attention, and they arrived in time to prevent any serious injury to the child. The youth, who appeared mentally retarded, was held for the authorities.

There had been several disappearances of children in the area during the preceding eighteen months, and the apprehended youth was closely questioned regarding them. He quickly confessed to a series of murders of children, of both sexes, and offered to lead the police to those places where he had buried the bodies.

He was not certain of the number of his victims, nor the location of all of them, but five bodies were discovered by following his directions. All had been severely mutilated. The boys had suffered the removal of their genitals, and the bodies of the three girls found had been dismembered. The anal orifices of all the children had been torn open with sticks, and the vaginas of the girls filled with twigs and branches.

The killer claimed that he had never attempted coitus with his victims. In fact, he claimed to be virgin, never having experienced a sexual relationship with any man or woman, alive or dead.

Prior to his assaults on children, he had, for several years, tortured and mutilated a number of farm animals.

ne·pi·ol·ag·nia

NEPIOLAGNIA (med.) n. Lust for infants of of the opposite sex.—NEPIOLAGNIAC, n.— NEPIOLAGNIAL, adj. — NEPIOLAGNIALLY, adv.

It is not uncommon for a wife to assist her husband in the ravishment of a young child; such cases are well documented.

neur·as·the·nia sex·u·al·is

NEURASTHENIA SEXUALIS (med.) n. The inability to accomplish orgasm, although sexually active. In the female, this condition is commonly associated with nymphomania.

Men suffering from neurasthenia sexualis may, in desperation, seek group sex with several women at once in search of orgasm.

Even long-protracted stimulation will sometimes fail to produce orgasm. The afflicted male can continue for hours on end.

This is a condition more common in women than in men, although it is not rare in either sex. In the male version, the afflicted individual is capable of erection and, indeed, may often be exceedingly active sexually. The master lover, who can continue coitus for hours on end, is often in this category. He may be able to ejaculate rapidly through masturbation, but is incapable of doing so through coitus or fellatio. The condition is psychological, of course, and often associated with a fear or hatred of women. Men suffering from NEURASTHENIA SEXUALIS are often categorized as satyrs, as their sex drive, unsatiated, can be constant.

Women suffering from this condition are less easy to detect. If they learn to fake orgasm successfully, they may live their entire lives in active sexuality, with no one ever suspecting that they lack sexual completion. They suffer, certainly, from sexual deprivation, but they can suffer in silence.

In their search for sexual release, many of these women become sexually overactive to the point of nymphomania (the true nymphomaniac female does not experience orgasm, or at best, does so only rarely). Many authorities hold that both the male satyr and the female nymphomaniac are actually inverted homosexuals, rejecting subconsciously the mode of sex that will bring them relief.

COMPOSITE CASE HISTORY

Sally N. might be considered the classic case of NEURASTHENIA SEXUALIS in the female. At twenty-nine, she has had sexual experiences with more than a thousand men, although she has never been a prostitute nor accepted presents in exchange for sexual union. She reports that she has undergone orgasm in less than one percent of her sexual experiences, and then only after oral intercourse for a period of an hour or more. Even this mode of stimulation is seldom successful for her.

Her parents were divorced while she was in her early teens, and her sex life commenced with her parents' decision to separate. She was, at that time, fifteen years of age. An intelligent, well-educated girl, she has permitted her sexual disability to interfere with all advancement in her chosen profession, the practice of law. Although she has passed her bar examinations, she has never practiced law, nor worked in any legal capacity. Sex has entirely dominated her life.

She will accept sexual advances from almost any man, and if he will not initiate them, will make the advances herself. Her choice in men is sometimes unfortunate, as she has suffered physical mistreat-

Men suffering from neurasthenia sexualis are veritable sex machines, limited only by the endurance of their partners.

ment at the hands of many. Although she has never married, she has lived with a succession of men. As she is never faithful to the man she is living with, her life has been a constant domestic battle punctuated by brief periods in which she lives alone and invites her various male friends to spend their evenings and nights with her.

The physical aspect of her sex life follows a regular pattern. Immediately on finding herself naked and in bed with a man, she will fellate him; but not to the point of orgasm. If at all possible, she will avoid coitus, pleading lack of contraception, that she is allergic to the "pill." She will then attempt to persuade the man into performing cunnilingus, with the promise to fellate him to orgasm when he has finished.

Unfortunately, even protracted cunnilingus usually fails to produce the desired orgasm. But when the man ceases his activity through exhaustion, she will fellate him to orgasm. She prefers this to coital sex.

Sally is quite capable of experiencing regular orgasms through the use of a battery-driven vibrator, and does so regularly. This usually takes place after her man of the moment has finally left. She does not suggest that the man use the vibrator to stimulate her.

Sally has never experienced sex with a woman, although she admits considerable curiosity regarding the act. She is sufficiently intelligent to realize that she may be a repressed lesbian.

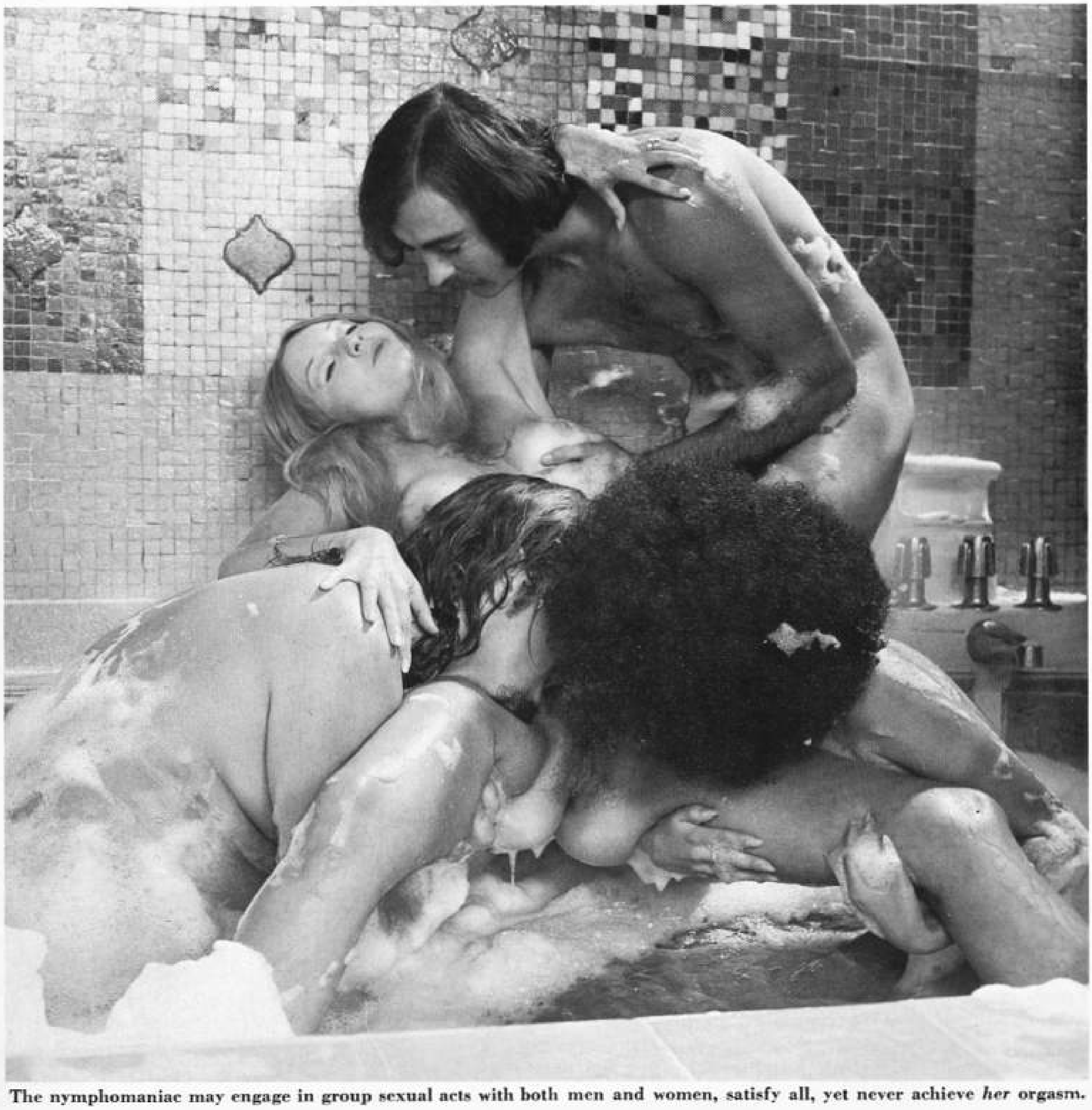
Although she derides marriage to the man she sexually engages, Sally will admit, under pressure, a desire to bear at least one child.

Sally is presently in psychotherapy. If she continues, there is hope for the eventual resolution of her problems.

Neurasthenic men can sexually satisfy many women, but receive little pleasure themselves from the relationships.

nym·pho·ma·nia

NYMPHOMANIA (med. and vulg.) n. Insatiable sexual desire in the female, often accompanied by NEURASTHENIA SEXUALIS (see previous section, this volume). A condition common to many female voluptuaries. From the Greek, meaning, young woman-raver. — NYMPHOMANIAC, n. — NYMPHOMANIACAL, adj. — NYMPHOMANIACALLY, adv.

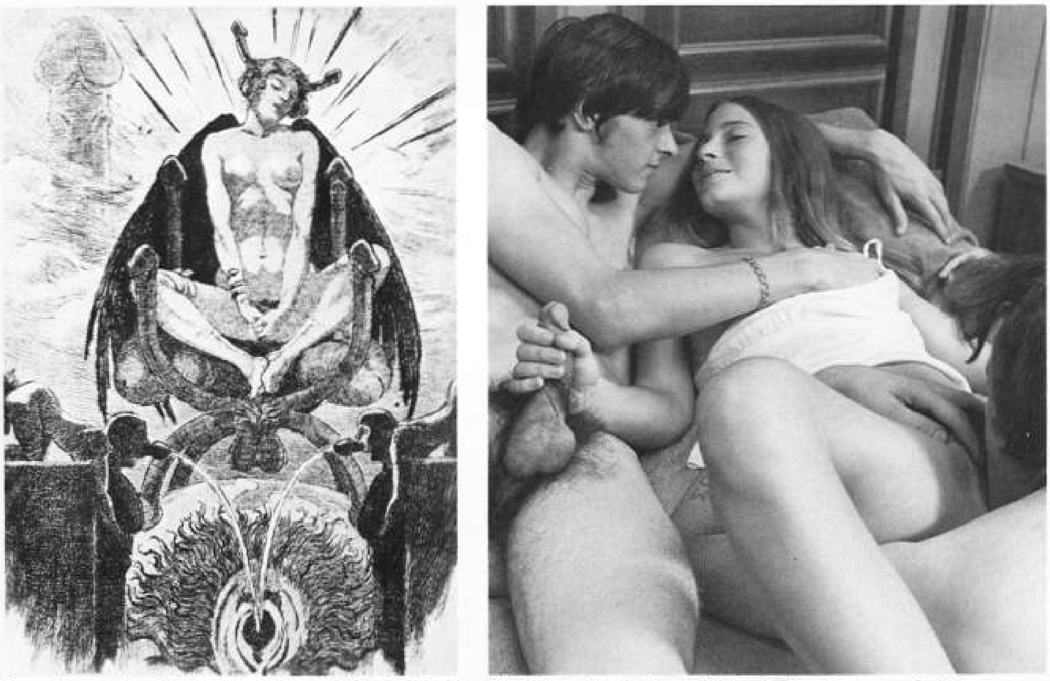


The nymphomaniac may engage in group sexual acts with both men and women, satisfy all, yet never achieve *her* orgasm.

True nymphomaniacs may be driven to attempt sexual feats which, through their very natures, virtually defy accomplishment.

Although the woman suffering from neurasthenia sexualis is often a NYMPHOMANIAC, it is not mandatory to the condition. Some NYMPHOMANIACAL women report frequent and multiple orgasms during coitus, cunnilingus or masturbation. Others cannot achieve orgasm even with the most stimulating artificial devices, such as vibrators.

There is a popular misconception to the effect that most prostitutes start out in business because of NYMPHOMANIACAL drives, but this has not been shown to be the case. In any event, the would-be whore suffering from this condition would have



Nymphomaniacal drive has been celebrated both with the tools of the artist and the photographer's camera.

A nymphomaniac can easily indulge in sex with two or more men until they are unable to maintain erections.

great difficulty in turning down those men who could not or would not pay for their sex.

The term NYMPHOMANIAC is, of course, relative. To the sexually inactive individual, a woman who accepted a lover once a month might be considered a NYMPHOMANIAC. In any sexually repressed society, such as the one we are only now leaving behind us, any woman who enters sexual relationships outside of marriage might be considered a NYMPHOMANIAC, regardless of the infrequency of her sex acts, or her devotion to the man she engages in sex with. The term is often derogatory in usage, and indicates a generally lax moral outlook.

Even though our attitudes have changed dramatically, we still misuse the term and apply it to anyone who is both female and sexually promiscuous. Used correctly, it describes only those women who are driven to sex acts by needs beyond their control. The true NYMPHOMANIAC can no more resist the offer of a sexual bout than the alcoholic can resist the offered drink, or the drug addict the offer of free heroin. This is a psychosis, beyond the control of the individual.

COMPOSITE CASE HISTORY

Beatrice M. is a NYMPHOMANIAC. She has been one since she entered puberty (she is now in her thirties), and no efforts to correct her condition or stem her desires, whether by friends or parents, has had the slightest effect on her sex drive.

Beatrice was introduced to coital sex at the age of twelve, when she "pulled a train" for more than a dozen high school boys in the town where she was born. Although the act was technically rape, due to her age, it was she who coerced the boys into the act.

Word of her feat quickly spread through the school, and Beatrice was soon the most popular girl around . . . after class and in the cellar. Before her parents, or any other adults, had heard of her behavior, she had engaged in intercourse almost every physically capable boy in the local high school, and became very thoroughly pregnant.

Her parents were able to obtain an abortion in another state, but despite all pressures and advice, Beatrice was again pregnant within a month after returning to town. Another abortion was performed

A woman with a strong desire for sex is *not* necessarily a nymphomaniac, often being completely normal in every way.

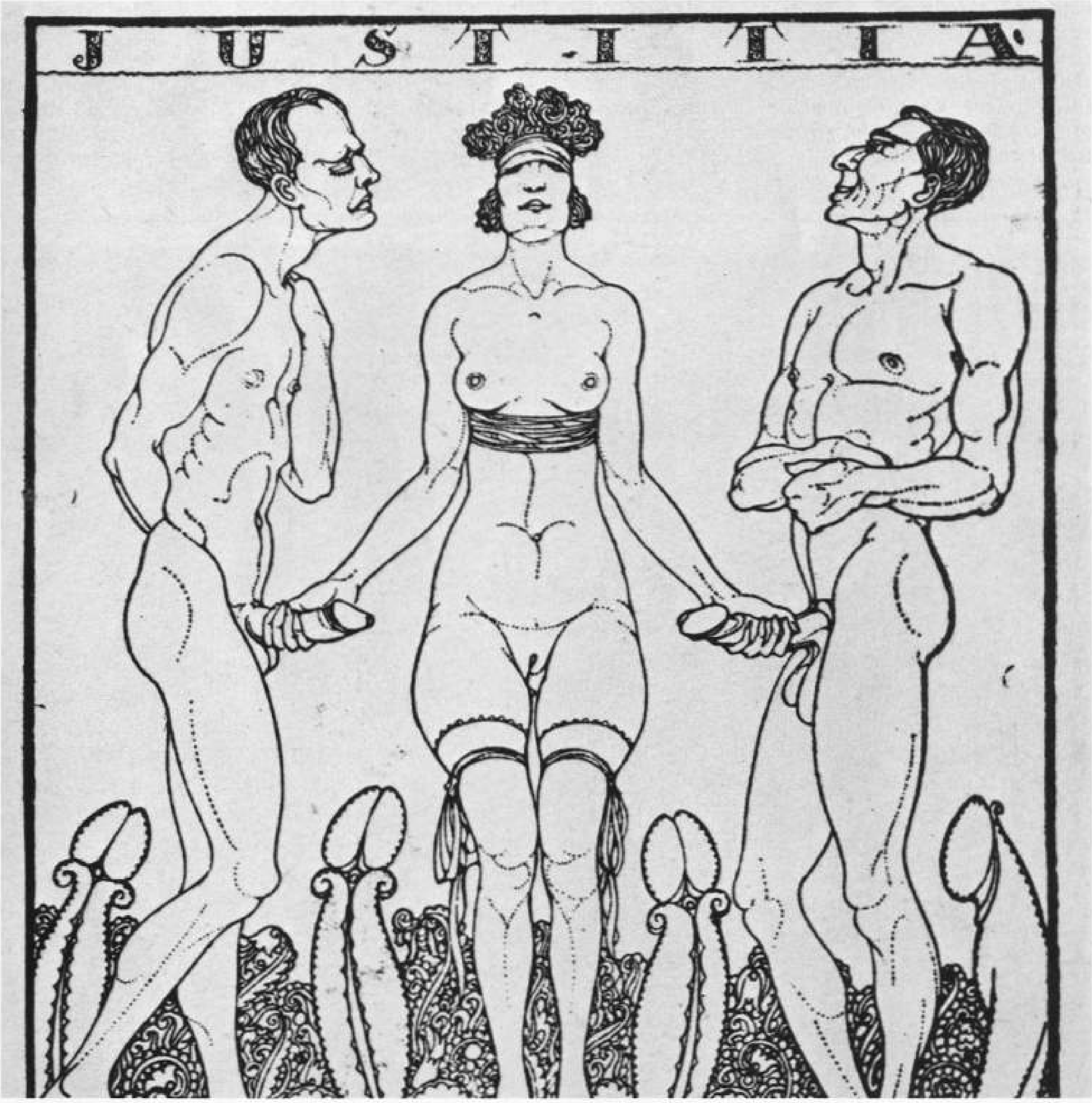
and, in desperation, her parents committed her to a home for the emotionally disturbed. She was soon released on the grounds that she was not a mental case . . . but not until she had engaged in sexual acts with several of the orderlies and attendants.

On the advice of a physician, Beatrice was surgically sterilized (a court order was necessary before the operation could be performed).

As she grew older, Beatrice gained some limited degree of control over her sex acts. She no longer performed coitus under circumstances making her visible to the passing public. With rare exceptions, she avoided those sexual bouts in which she accepted many successive men. She also learned some degree of discrimination in her choice of sex partners, avoiding those obviously dangerous.

Still, she has suffered. Many times, she has been treated for venereal infections. She has been beaten and stabbed by men she picked up, though never seriously. She is unable to hold any position of importance. She inevitably attempts sexual intercourse with her male co-workers, or with her boss.

At present, she works as a waitress in a restaurant frequented by truckers. She is liable at any time to invite a customer into the back room for a brief sexual encounter. In all probability, her sex life will decrease in activity only with extreme old age.



Sexual fantasies often dominate the imaginations of those women whose lives are controlled by the need for continual sex.

ob·ject fet·ish·ism

OBJECT FETISHISM (conv.) n. That category of FETISHISTIC behavior which centers on the use of objects for sexual release. These may be either natural or mechanical devices.

A dildo can be used as a fetish object, if it is treated as an object to be adored, rather than just as a stimulatory device.

OBJECT FETISHISM probably began with the first glimmerings of human consciousness. Many of the symbols and decorations we use in our daily lives originated in our earliest beginnings, and have distinctly sexual connotations. The jewelry men and women wear, no matter how abstract, is frequently based on some representation of the male and female sex organs. Many of our most modern buildings are considered phallic in their design.

And sometimes the expression of OBJECT FETISHISM is overt. Phallic and fertility symbols are common in necklaces, rings and earrings. For the last purpose, some women have taken to wearing intrauterine devices, which appear as abstractions to the casual observer, but signal to the knowing that the woman wearing them is sexually prepared.

But it is in the multitude of physical objects and mechanical devices which have been developed and marketed in recent years, for sexually stimulatory purposes, that we see the quintessence of OBJECT FETISHISM. In certain circles, it is the rare woman who lacks a battery driven, penis-shaped vibrator. These are sold openly, across the counter, at stores catering to the less sexually oriented needs of men and women. They are also available through mail order companies. More blatantly sexual devices, such as dildos in various shapes, dimensions and colors, are sold at "adults only" stores in many of our major cities. Also in this category are the artificial vaginas and life-size female dolls (complete

Many objects can be used for masturbation, but they are only classified as fetishes if they are *essential* to sex pleasure.

Many women are sexually aroused by furs or jewelry. Some even use these objects fetishistically, as masturbatory devices.

with vaginal orifice for simulating coitus). But by far the most commonly used fetish devices are objects made for other purposes. Almost everything imaginable has probably been put into use, at some time, for sexual purposes. Men have been injured through the insertion of a flaccid penis into a knothole, bottle neck, or some other rigid opening. Erection takes place . . . and the penis cannot be withdrawn. Gangrene has been known to result from such practices.

Women have used glass bottles for penis substitutes, and been severely injured by broken glass. And many women have had to go through the embarrassing procedure of having a physician remove small foreign objects from their vaginas.

There are cases, though, in which the use of mechanical devices has been advised by physicians or psychologists. The aforementioned vibrators are a popular item with some specialists in the behavioral fields, in cases wherein the husbands are not able to afford their wives sexual satiation. These vibrators are favored because they are safe, easily cleaned and readily available at low cost. Women who use other objects would be wise to switch to the vibrators.

In most instances, OBJECT FETISHISM plays only a minor part in the individual's sex life. Sometimes, though, it displaces more conventional sexuality as the favored means of sexual expression and release.

COMPOSITE CASE HISTORY

Betty L. is an OBJECT FETISHIST. Her first marriage was a sexual disaster; she was a virgin at the time of marriage and experienced no orgasms during the course of it, except through masturbation. Her husband always ejaculated prematurely. In desperation, she would follow coitus with masturbation.

It was not long before Betty was rejecting her husband's sexual advances whenever possible, and satiating herself manually. She discovered that she was capable of multiple orgasms in this manner, and began to seek better ways of achieving them.

Betty had her greatest success with old-fashioned soda bottles, of the type with corrugations on the sides. She was soon using this mode of stimulation to the exclusion of all others.

Betty eventually divorced her husband, and commenced an active, heterosexual life with a constantly changing assortment of men . . . and discovered that no matter how adept the man of the moment, she was incapable of orgasm either through oral stimulation or coitus. Only a hard and massive object, both larger and firmer than any penis, and that object rapidly manipulated, could bring her to orgasm.

Betty is an OBJECT FETISHIST today. She still has her affairs with men. Indeed, she is quite promiscuous. But she requires all those men with whom she is sexually engaged to complete the bout with a FETISH OBJECT. Only thus can she obtain complete sexual gratification.

Firearms and cartridges have special symbolism, due to their phallic shape and to their masculine association as weapons.

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DECLARATION

1. I am an adult, being ______ years of age. (You must fill in the blank space in your own handwriting.)

2. I desire to receive by mail sexually oriented advertisements, and to purchase through the mails sexually explicit material, which material has educational and entertainment value for me.

3. I understand that you are offering sexually oriented material to a specific and limited class of persons, namely, those adults who, like me, believe that such material has educational value.

4. I desire said material to satisfy my own private emotional and intellectual interests. I will not sell or exhibit such material to others.

5. I authorize you to mail me sexually oriented advertisements, unless and until you hear from me to the contrary, in writing, by registered mail.

6. I represent that I have not asked the Post Office Department, or anyone else, for "protection" against receipt of "sexually oriented advertisements." I agree to notify you in writing immediately to remove my name from your mailing list if I do, in the future, request the Post Office Department, or anyone else, for such protection.

SIGNED______________________
(your own handwriting)

AGE__________ DATED______________________

VOL. ONE **Adamism to Bondage**	**$5**
VOL. TWO **Cacoethes to Female Domination**	**$5**
VOL. THREE **Femoralism to Lingerie Fetishism**	**$5**
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on•an•ism

ONANISM (med.) n. 1. Masturbation (see section in this volume). 2. Coitus Interruptus. From Onan, in the Old Testament.—ONANIST, n.—ONANISTIC, adj.—ONANISTICALLY, adv.

The word *onanism* is derived from biblical sources. Rather than risk conception, Onan "spilled his seed upon the ground."

Onanism is, today, a popular but ineffective means of avoiding conception. Another name for this act is *coitus interruptus.*

Manual stimulation to orgasm is not onanism, though many people unknowingly place both acts in the same category.

Although many people accept ONANISM as a synonym for masturbation, the term is derived from the act of Onan, in the Old Testament, who withdrew before ejaculation to avoid the possibility of impregnating the woman. ONANISM, then, is one of the forms of intercourse accepted by some religious bodies which prohibit their members from using contraceptive devices. For several reasons, though, ONANISTIC practices cannot guarantee the impossibility of conception.

It is not at all uncommon for some live sperm cells to be present at the tip of the penis before ejaculation. If all other circumstances are right, even these few sperm cells may be able to reach the egg and fertilize it. And the number of pre-ejaculation sperm cells available can sometimes be quite high.

Also, it is too much to expect that a man can always withdraw before ejaculation. Repeated sexual bouts in which such withdrawal is made certainly do not help the emotional stability of the relationship. Unless the man is to wind up in serious physiological and psychological trouble, some means must be found to afford him orgasm, and those individuals whose religious beliefs preclude the use of contraceptives are seldom prone to oral and other "deviant" sex practices. Repeated ONANISTIC acts are recommended by few in those fields dealing with human sexual behavior.

or•al•ism

ORĀLISM (conv.) n. The entire area of sexual practices in which the mouth of one partner is used to sexually stimulate the genitalia or other erogenous zones of the other partner, whether or not to produce orgasm.—ORALIST, n.—ORALISTIC, adj.—ORALISTICALLY, adv.

Among lesbians, oralistic sexual acts are the most popular, as they permit the most protracted and intense sex experiences.

The principal ORALISTIC acts are fellatio (in which the mouth and tongue are used to stimulate the penis), cunnilingus (in which the lips and tongue are used to stimulate the vagina), and analingus (in which the stimulated organ is the anus). These acts can be performed either heterosexually or homosexually. Any other act, such as sucking the breasts, or licking the body, in which the mouth, lips or tongue is used, is also categorized as ORALISTIC. Included are some of the most erotic and pleasurable sex acts know to us.

Many of these acts are illegal in most parts of the United States. Those performing or participating in these acts can, if discovered, find themselves in serious legal difficulties. Also, many are proscribed by our leading religions. **Almost all, however, are recommended by psychologists, psychiatrists, sociologists, marriage counselors and informed laymen.**

We are dealing, then, with sex acts classified as deviant, yet practiced by a vast number of adults and recommended by specialists in the field as valuable adjuncts to any sexual relationship. The thought of these acts is sexually arousing. From the sanitary viewpoint, most are safer than kissing. They possess the distinct advantage of precluding the possibility of unwanted conception. They afford

Fellatio and cunnilingus, sometimes performed simultaneously, are among the most popular sex acts in modern societies.

a percentage and intensity of orgasm (at least in this society) often unavailable through any other means. In many societies, they are commonly accepted practices.

It is easy to trace the origins of the ban on ORALISM. At the time our modern mores were building their foundations, and our modern religions establishing their sway, human populations were smaller and large families were a necessity. Rulers needed armies and subjects, and parents needed many children to assist in the then largely agricultural life. Any acts which worked to hold down the population level were against most of the interests of society. Those acts which could not be totally stopped, such as the ORALISTIC, were declared sinful and illegal. Today, though, we are faced with excessive population pressures. Too many people are alive for the planet to comfortably support, and more are being born daily. Agronomists, at least many of them, believe that worldwide famine can be expected in not too many years, unless some means of limiting the population can be found.

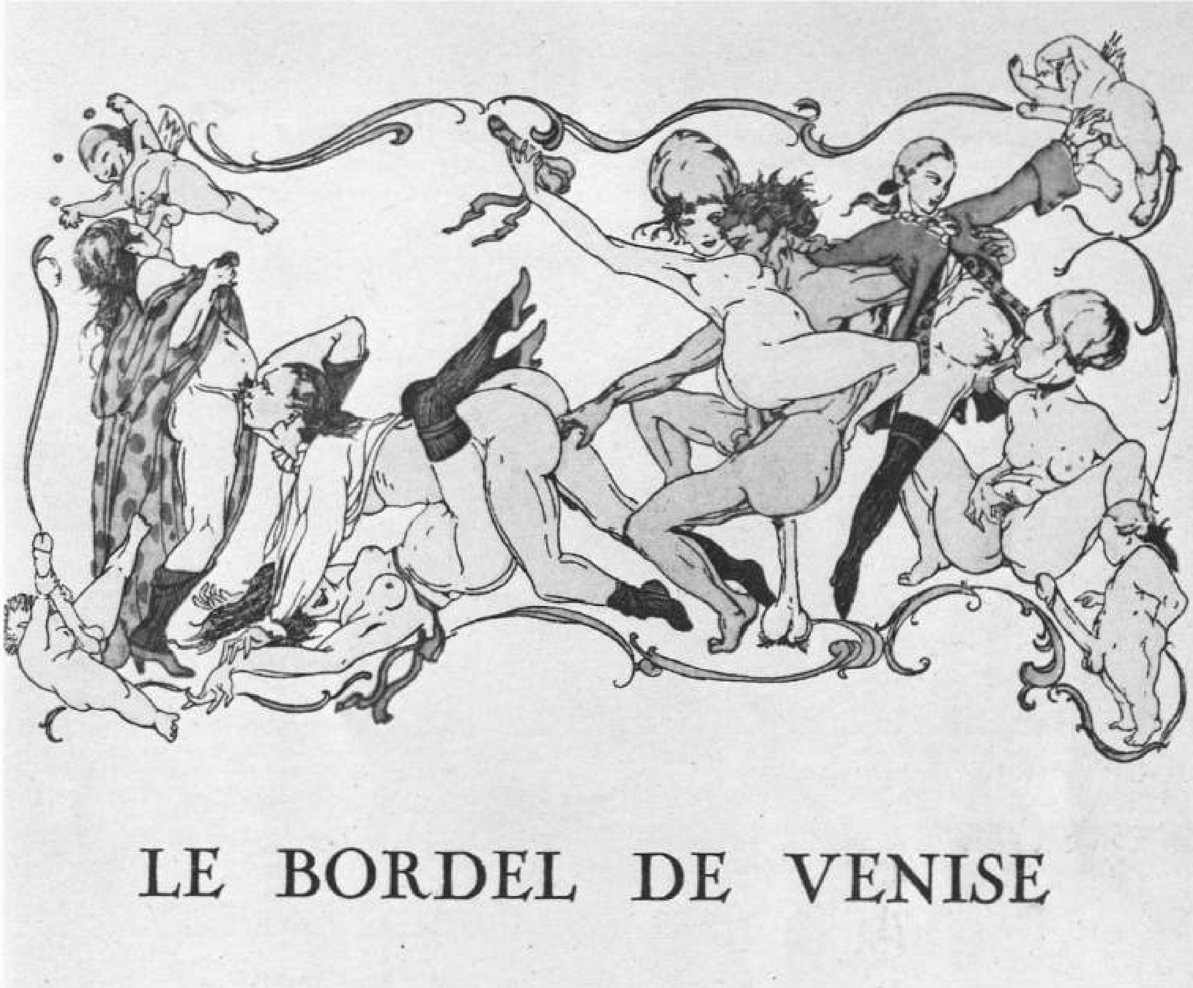
In view of this, it would seem that ORALISTIC practices make sense. But, nevertheless, they are classified as deviant sex acts, and those who practice them are probably in violation of the law.

Although they receive little physical pleasure from the act, many women enjoy fellating men for the emotional pleasure.

or·gi·asm

ORGIASM (med.) n. The practice of group sex. The gathering together for openly practiced sex in a totally uninhibited manner.—ORGY, n.—ORGIAST, n.—ORGIASTIC, adj.—ORGIASTICALLY, adv.

Orgiastic sex practices are common throughout the world. Most are indulged in by people leading fairly ordinary lives.



The orgy has been celebrated in art for countless centuries. In early times, orgies were essential to religious practices.

Group sex has become a part of everyday life with certain segments of our society, particularly among young people.

Although the ORGY is a condemned action in modern Western society, it has been an integral part of the lives of primitive peoples and of our European ancestors. It was often associated with the fertility rites held at various times of the year to celebrate the planting and harvest seasons. As such, these ORGIASTIC rites were the ancestors of many of our modern religious festivals. Custom and religious pressures have changed the manner in which these celebrations are held, but to the discerning individual, the origins are clear. Many of the old holidays dating from the time of the Earth Mother religions were taken over by Christianity and ascribed to other purposes. Easter is a prime example. The Last Supper was the Jewish Passover celebration, which was derived from earlier Egyptian rites. These were originally feasts, complete with ORGIES, held at the spring solstice, when planting the new crops was begun. It was believed in those days that such an ORGY would fertilize the fields and insure better crops.

Today, ORGIASTIC acts are performed for the pleasure they bring the participants. Although our accepted sexual mores hold that sex should be practiced only between two individuals of opposite sexes, and in private, more and more people are proudly proclaiming that they prefer their sex in group action. Entire magazines are devoted to the needs of the "swinging" set. These range from straightforward reporting publications which keep their readers informed on the latest legal aspects of sexual behavior, to magazines devoted entirely to lists of names and addresses, accompanied by photographs, and stating the sexual tastes of the individuals described.

When action at an orgy becomes intense, the involvements can make it quite difficult to tell who is doing what to whom.

Research indicates that two distinct societal groups are most deeply involved in ORGIASTIC behavior; the hippy subculture and the upper middle class. Although it might seem that these groups should be diametrically opposed in their values, analysis of the situation reveals that their differences lie more in the way they enact their attitudes, rather than in the attitudes themselves. Members of both groups, for example, might believe that we live in an irrational world, but while the hippies reject that world, the members of the upper middle class do their best to dominate it.

Many members of both groups are deep into ORGIASTIC behavior. Believing that sex holds no values outside the pleasurable ones, such individuals often band together to practice group sexual acts under congenial conditions. Certain house rules may be established, to which all must adhere. Generally, no photography is allowed, although this is not a hard and fast rule with all "swinging" groups. Lesbian acts are generally more tolerantly treated than is male homosexual behavior.

The use of force is almost unknown among ORGIASTS. Those who attend do so in full knowledge of what to expect. If they fail to meet expectations, they are simply not invited to return.

There are also homosexual orgies, the male variety being far more common. Little has been documented concerning lesbian ORGIASTIC behavior, except that it is commonplace only in women's prisons and other institutions where groups of women are incarcerated for protracted periods. Outside such institutions, ORGIASTIC lesbianism is almost unknown.

Properly speaking, an orgy involves sexual combinations of three or more, although mere pairing off is often done.

During a sexual orgy, both intercourse and oral-genital sex is enjoyed, often simultaneously, by the same individuals.

The ratio of men to women at a sex orgy will vary, but if all are accommodating, everyone's sexual needs can be met.

If more men are present at an orgy than women, troilism will usually be rampant, with all parties achieving satisfaction.

os·mo·lag·nia

OSMOLAGNIA (med.) n. A condition in which the sense of smell stimulates sexually, sometimes to orgasm.—OSMOLAGNIAC, n. and adj.—OSMOLAGNIACALLY, adv.

Women wear scents and perfumes to excite and attract men. Primitive peoples rub various plant and animal oils into their skins for the same purpose, and usually the men in these societies do also. Some women are fascinated by the scent of a man who has been sweating. Some men are highly stimulated by the vaginal odor of a woman.

We know that with the lower animals, scent is almost always the sexual stimulus. The males are generally not attracted to the females unless the females are releasing that particular odor which signals, "I am available for sex." As the scent involved is released only at certain specific times of the year, and only at those times when the female is able to conceive, these animals exhibit no interest in sex during the rest of the year.

And thus it is with certain men and women. They are "turned on" by the scent of the sweat or glandular secretions of the opposite sex (except in the case of homosexual OSMOLAGNIACS, who are similarly affected by the scents of their own sex). This reaction, which is probably normal to the human species, but largely ineffective due to our limited sense of smell, is greatly exaggerated in the case of the OSMOLAGNIACALLY inclined person. Whereas the normal man or women is turned away by excessively strong body odors, the afflicted individual is strongly attracted by them, occasionally to the point where orgasm is possible without physical stimulation.

It is difficult to imagine any special dangers to the public, or how some individual could be victimized, through the actions of an OSMOLAGNIAC. This is not a deviation involving violence in its practice. Indeed, it may serve to provide the pleasure of sex to those unfortunate individuals who, due to either unclean personal habits or unfortunate biological conditions, are repellent to most members of the opposite sex.

As with all fetishists (OSMOLAGNIA is considered an odor fetish), the afflicted individuals vary in their practices. Some prefer the aroma of a sweaty armpit. The locker room of a men's or women's gymnasium would be a paradise for such a person, depending on his or her preferences in gender. Many men (and a few lesbians), particularly enjoy the aroma of a woman's vagina, especially if it has not been washed lately. Male crotches and the anuses of both sexes have their adherents among OSMOLAGNIAC ranks. But all share one common characteristic. For the OSMOLAGNIAC, the most attractive features of sex partners are not facial beauty, or perfection, or skill in the arts of love; it's how they smell that counts.

To some men, the scent of a woman's crotch, as carried by her underwear, means more than the reality of her body.

Lesbians, too, can be "turned on" by vaginal odors. The osmolagnial deviation is no respector of sex orientation.

Osmolagniacs who also enjoy analingus can position themselves so that they are able to fully enjoy both activity and smell.

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THE
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DEVIANT SEXUAL BEHAVIOR

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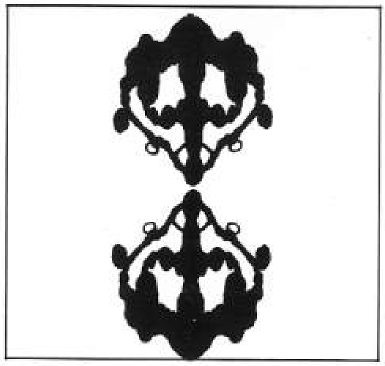

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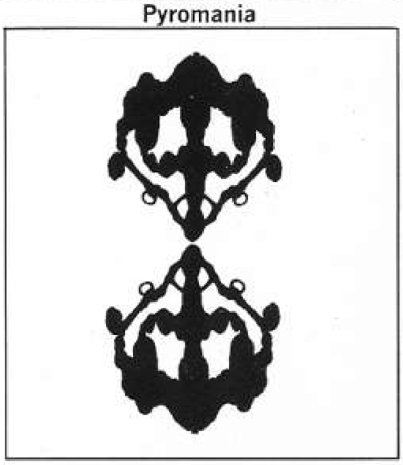


Cunnilingus is a favored act by those women who seek their sexual pleasures with pageistic men (see *pageism*, pg. 264).

Sexually stimulatory exploration with unusual objects is a common action with young girls (see *paraesthesia*, pg. 269).

The regular use of mechanical devices in masturbation is generally thought to be deviant (see *paraesthesia*, pg. 269).

Even in coitus, pageistic men tend to be dominated by the women they chose as partners in sex (see *pageism*, pg. 264).

THE FORBIDDEN ACTS

Man, Homo Sapiens, has been described as the thinking animal, the tool making animal, the rational or irrational animal, depending on the describer's viewpoint. Many other labels have been attached, far too many to repeat here; enough, perhaps, to validate the description of man as "the animal who labels things."

For the most part, we label those things we do not understand. The label, being man-made and definable, by its existence tends to remove us one step from the unknown it is meant to describe, thus mitigating our fear of that unknown. In time, we develop mythologies around the most fearsome of these labels.

We see this throughout history. Lightning became a weapon of the Gods, to be feared only by those who had incurred the wrath of some specific God. Death, oblivion, decay; their catastrophic finality produced the most awesome mythologies, culminating in our modern religions.

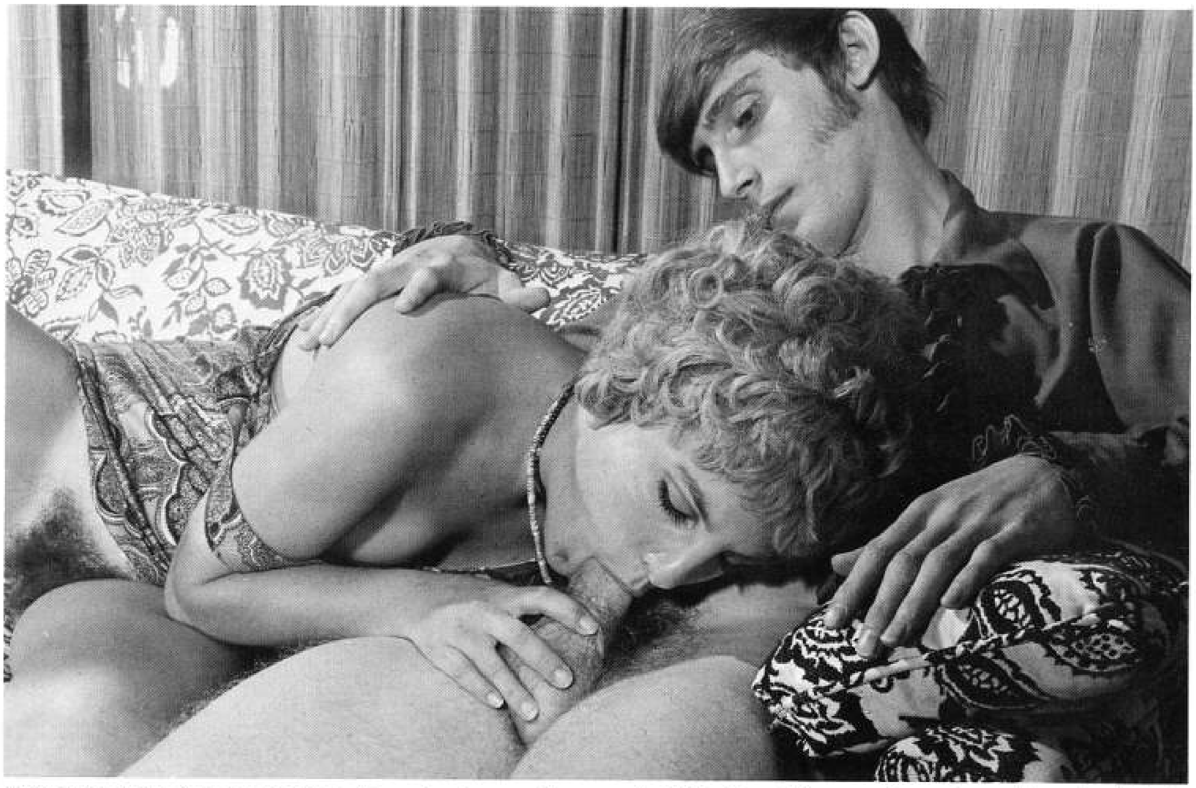
Aspects of individual behavior not common to the group, though of lesser importance, received their individual labels. In time, these became involved with the mysticism of the religious mythologies. Some were proscribed, others achieved varying degrees of acceptance when performed by carefully delineated minority groups. An example would be the sexual promiscuity of the temple prostitutes; an obligation to them, yet forbidden other women.

One label/product of the human animal is the "category." And the categories we will be dealing with are "normal" and "abnormal."

"Normal" is the word we use to describe that which we, ourselves, do and are capable of doing. "Abnormal" means, quite simply, that which someone else does which we do not do and find (for whatever reason of conditioning and experience) objectionable. There are, of course, degrees of "abnormality." If we habitually perform an act (cunnilingus, for example) which we have been taught is "abnormal," we tend to think of it as something which should be considered "normal," and which others, less knowledgeable, are missing out on.

Frequently, the act may be "normal but forbidden," by general consensus. This simply means that while almost everyone does it (as in the case of cunnilingus) it is legally or socially proscribed. This can lead to guilt regarding the act in question with resultant psychic damage to the individual performing it. It can also lead to overt antisocial behavior on the part of the guilt-feeling person. Thus are sex offenders often created.

Obviously, a rational examination of what is considered "abnormal," particularly in the area of sexual actions, is long passed due. The laws of the land, federal, state and local, list innumerable human sex acts as crimes (many of these "crimes" are, oddly, acts



Many men prefer to pay prostitutes for such acts as oral sex, particularly when their normal sexual experience is minimal.

considered "normal" and permissable in other circumstances or localities). Others, because of a reluctance on the part of legislators to legally define them, are virtually unpunishable. Some, while legally permissable, are not sanctioned by one or another of our major religions.

Even economic status affects the delineation of "abnormal." Oral sexual stimulation, particularly to orgasm, is relatively uncommon among those in the lowest economic stratum, and is usually hidden when practiced. Among the wealthy, it is accepted as a part of "normal" sexuality. The same holds true when determination of relative normality is made by educational level, with the better educated willing to accept a greater variance in individual sexual behavior.

In simpler terms, every imaginable sexual act or position is, somewhere in human society, "abnormal." Logically, then, the "sexually normal" human does not and cannot exist. Every sexual act is considered by someone to be an unnatural perversion. No human being, male or female, is sexually "normal". Not only may other social groups be found which will consider the "normal" person's acts "abnormal," but probably no individual can be found who does not, or has not performed some sexual act considered "abnormal" by his or her peers.

Why, then, a publication devoted to the sexually "abnormal?" For most readers the driving interest will be curiosity; for some, the desire to learn about their own sexual behavior.

For most purposes, sexual deviations are defined as those sexual actions generally or specifically proscribed by American society as a whole. From our admittedly biased viewpoint, the line between sexually "normal" and sexually "abnormal" is not clearly drawn. We would be inclined to go against authority and claim as "normal" any sexual act between consenting adults which avoids demonstrated harm to either individual. Therefore, for the pragmatic reasons inherent in all publishing ventures, the sexual actions described and depicted herein and in succeeding volumes are the choice of history and public opinion.

To be sure, not all described "abnormal" actions have been so considered in the past by all segments of our own society. For much of the Victorian era, for example, a modified form of coitophobia (fear or hatred of intercourse) was considered the "normal" state for much of the female population in this country and in England. It was, of course, an attitude more honored in the breach than in the observance, or we would not be here today, but it was publicly accepted as the preferred and "normal" condition of womanhood.

Masturbation, by both male and female, was long considered, and is still so considered by many, as a major abnormality. Boy Scouts were previously officially warned against it in their handbooks. Countless

Anal intromission, or pederasty (see pg. 277), is much less common in heterosexual relationships than it is in homosexual.

sermons devoted to the awful fate awaiting masturbators were inflicted on believing parents and guilt stricken children . . . and countless unhappy lives were the results. We now know, or at least most of us do, that masturbation is "normal" to the human species and, in fact, to every mammalian species capable of managing the necessary physical process (a hand with an opposable thumb, as in the primates, is a great help). Yet it will appear as a sexual deviation when we reach its position in the alphabet, for it is still generally regarded as such.

For many centuries, most organized religions considered various forms of sexual sadism as of far less import than masturbation. It was almost expected that the husband, in exercising his rights as "lord and master of the home," would take into consideration only his own sexual needs and, if so inclined, aggressively vent his spleen against his sex partner . . . his wife. Indeed, far too large a part of our female population were trained by their mothers to expect this sort of treatment as a natural part of marriage. Such customs were passed on from generation to generation, and an entire society came to accept them as the sexual norm.

That such situations can and do exist is the primary reason for the publication of material such as this. Only a few professionals in psychology and sociology are really aware of the vast portion of our population practicing so-called sexual "abnormalities." A large percentage of our population may not even be aware that some of the acts and conditions herein described actually exist outside popular fiction. Others, knowing that their sexual preferences deviate from the accepted norm, lead lives driven by guilt . . . and unnecessarily so. For the facts are that any physiological sexual act anyone can imagine, any human is capable of performing . . . given the right upbringing and psychological background.

If one is to accept the moralization of the past, we are all sexual deviates. Not in the popularized concept of deviates as homosexuals, but in the dictionary definition . . . those who perform acts differing from the accepted norm.

All the preceding considered, a technically accurate and descriptive documentation of sexual conditions and actions generally classified as "abnormal" is passed due. Not since Krafft-Ebing has any such work of a serious nature been attempted, and Krafft-Ebing never intended the popularization of his work. But times change, and what was once considered a fit subject only for learned specialists in the field has become a principal topic for discussion on the pages of our daily newspapers and in the hallowed halls of Congress.

The public has demonstrated a genuine desire and need to know, and not out of prurient interest. Perhaps the subsequent pages will be of some assistance in alleviating their misconceptions and fears. ●●●

page·ism

PAGEISM (med.) n. Ideal or imaginary sexual desire connected with the fervent wish for a servile or dominated relationship at the hands of an imperious woman: as a page for a royal lady, for example.—PAGEIST, n.—PAGEISTIC, adj.—PAGEISTICALLY, adv.

The pageistic male generally is quite willing to perform oralistic sex acts without expectation of the woman reciprocating.

Although the truly pageistic male is not masochistic, he does require some of the symbols of feminine domination.

WARUM SCHÄMST DU DICH SO? ICH BIN DOCH AUCH NACKT! ZEIG MIR DOCH DEIN SIMWANZ — SIEH. ICH ZEIGE DIR AUCH MEIN DING...
OH BARONIN... ER STEHT MIR JA SO... ICH WAR NOCH NIE SO NACKT VOR EINER FRAU

The graphic art of other nations, as in this example from Germany, is often loaded with overt pageistic symbolism.

Women who seek pageistic men are seldom content with sexual performances that leave them unsatisfied and without orgasm.

PAGEISM is a trait closely associated with masochism and female domination, except that the victim of this deviation does not generally desire the physical punishment and abuse the masochist seeks. Unlike the masochist, the PAGEIST does not need pain as a spur to sexual fulfillment. His needs are satisfied, and he is brought to a peak of sexual arousal, by the verbal commands of his mistress; and these need not be administered in an abusive manner. In other words, he wishes to serve, not to be a victim of abuse from the one he serves.

The syndrome almost always originates early in childhood, as the direct result of a damaging relationship with the mother, in which reward of a physical nature is substituted for emotional rewards. If the mother includes in her rewards to the male child fondling and caresses to an excessive degree he will come to associate these pleasures with obedience to a woman.

Victims typically act servilely toward girls from

Dedication to the satiation of her own desires is characteristic of the woman who enters relationships with pageistic men.

early adolescence, seeking females who will make use of their desire for subservience. Almost always, they marry late (most are mother dominated, and remain under close parental control until death of the mother releases them to seek a substitute). And the women they marry are the counterparts of the mothers who dominated them. These need not be cruel women; they need only be women who are forceful. Generally, they choose wives bearing a strong physical resemblance to the lost mother.

In popular fiction, PAGEISTIC men are usually depicted as small and meek; but in actuality, of course, they may be of any physical type. Likewise, their wives need not be the large and formidable-appearing stereotype. A large and muscular man may be completely dominated, to his pleasure, by a slim and tiny wife.

A great many PAGEISTIC men are also foot fetishists; it is a symbol of the subservient position they seek. The foot they worship is, figuratively, stepping upon them benignly.

Sexually, these men, oddly enough, prefer passive wives. They see themselves as the bringers-of-pleasure to the women they adore, and expect little in return in the way of sexual favors. Cunnilingus is a popular sexual practice with the PAGEISTIC male. And, often, he would be quite surprised if she offered fellatio in return. A reward for the services he delivers, at least a reward he can see and feel, is not what he seeks through his endeavors.

PAGEISTIC women also exist, usually as passive members of a lesbian relationship. Although biologically female, they act, in the sexual partnership, as males; performing oral sex acts on the dominant member of the lesbian duo.

These women, too, are the result of misdirected early upbringing. A good deal less is known regarding the basic causes of their particular syndrome, but many authorities feel that they are the product of home environments in which the father was missing and the mother raised the only daughter herself, subjecting her to those same damaging endearments and subservience for reward that produced the PAGEISTIC male. Apparently, the presence of a strong father figure militates against the appearance of the syndrome in either sex.

par•a•dox•ia sex•u•al•is

PARADOXIA SEXUALIS (med.) n. A condition of extreme and demanding sexual desire without due psychological process, as in very young children or the elderly (see also HYPERAESTHESIA, volume three).

Sexual desire often increases with age, sometimes reaching the point where the afflicted individual has no control over it.

par·aes·the·sia

PARAESTHESIA (med.) n. Any deviant or perverted condition of the sexual instinct; such as homosexuality, or those acts of a fetishistic or sadomasochistic nature which differ to a marked degree from those sex acts which are generally considered within the normal range.—PARAESTHESIAC, n. & adj.—PARAESTHESIAL, adj.—PARAESTHESIALLY, adv.

Although some so-called deviant acts are commonly practiced and often condoned, bestiality is considered a true perversion.

Little is known about the true incidence of analingus, but regular practitioners of it are considered to be paraesthesiacs.

There is, certainly, no fixed standard of sexual behavior within the human species. Within differing societal groups, and often between different levels of what is generally considered the same society, standards will vary. And yet, there are some acts which almost all humans, whether lay persons or specialists within the behavioral fields, will categorize as abnormal. PARAESTHESIA is a generalizing term which covers these areas.

As an example, the central character to a recent, highly successful literary effort, uses a piece of raw liver with which to masturbate **(Portnoy's Complaint).** The piece of liver is then returned to the refrigerator and, later, cooked for the family dinner. Such an act would be considered PARAESTHESIAC.

Bestiality, the use of dangerous devices and methods in masturbation, and other acts in this class would also be indicative of the PARAESTHESIAL individual.

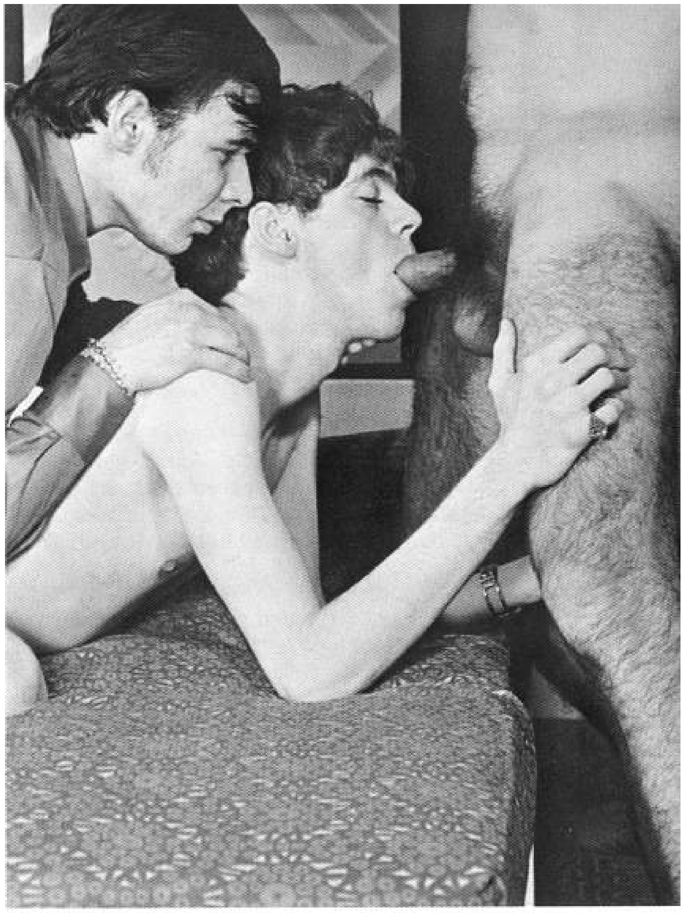
Generally, the actions of the PARAESTHESIAC are self-destructive in nature, rather than dangerous to those with whom the afflicted person comes into contact.

COMPOSITE CASE HISTORY

At the age of twelve, Marlene F. was hospitalized for several days as a result of a vaginal infection. Examination revealed the presence of a foreign body in her vagina—the broken off head of a toothbrush. At first, Marlene protested that she knew nothing of how the toothbrush had arrived in her vagina, a patently absurd position to take, as it must have been deliberately introduced. A hospital psychologist finally gained from her the admission that she had been masturbating with the brush for some time and with increasing vigor. On the last occasion, the handle had broken, leaving the head of the brush inside her vagina. In addition, the sharp, broken edge had torn the tender tissue of the vagina, leading to infection.

One might think that a single lesson of this sort would preclude the possibility of repeat performances, but within a year, Marlene was again in the hospital—for the removal of a bottle-cleaning brush.

Psychotherapy was recommended at this time and Marlene began a weekly series of intensive sessions with a psychiatrist. It was discovered that she had been masturbating regularly since the age of ten, and that for the previous fifteen months she had received little pleasure from the act unless the stimulatory source was of a rough and dangerous nature and its application was vigorous.



Both the homosexual fellator and the homosexual voyeur are generally listed as performing acts outside the normal.

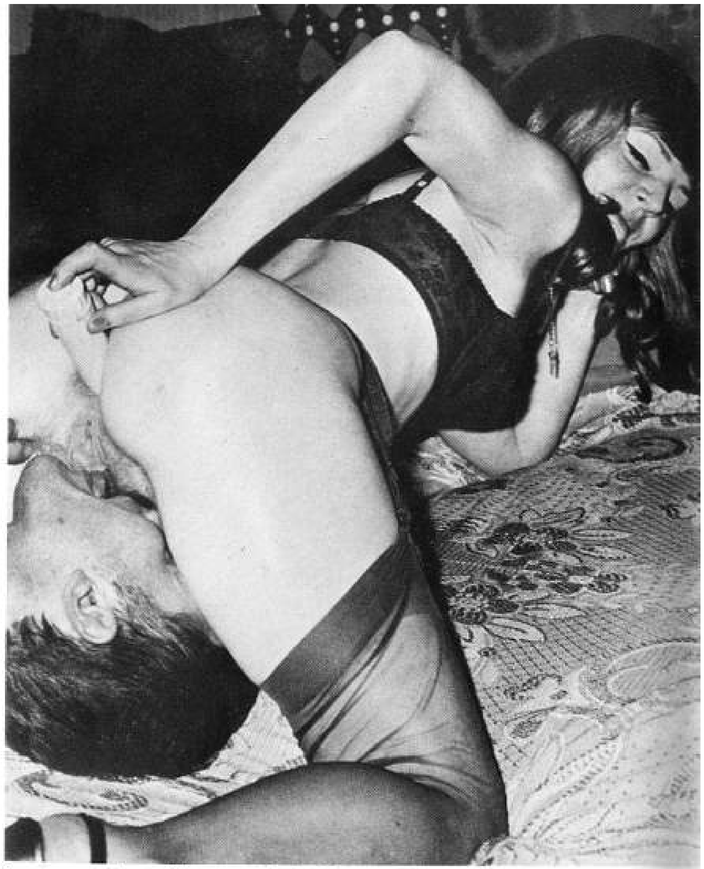
Female masturbation with unusual or dangerous objects is considered, by many psychologists, to be deviant behavior.

The term *paraesthesiac* involves many acts, including all homosexual acts, which differ radically from the "normal."

Unfortunately, Marlene's mentality was of a low order. Although she could fully comprehend cause and effect, when sexual desire struck she forgot completely the causes of her previous difficulties. In short, Marlene continued to masturbate in the same manner—using dangerous implements for purposes of stimulation. She tried, at one time or another, and with detrimental results of varying degrees, sandpaper, metal pliers, an eggbeater (?), and a small, felt polishing buff driven by an electric drill. Her entire vaginal area was soon a mass of scar tissue.

At no time did Marlene ever attempt heterosexual acts. She thought of them as "dirty" and "perverted." The attitude of her parents served only to reinforce this conditioning. While they strongly deplored her odd masturbatory habits, they did express the opinion that such acts were vastly preferable to coitus. Sublimely ignorant, they assumed that marriage would bring the end of her destructive acts with the assumption of "normal," marital coitus.

Marlene, of course, will probably never reach a satisfactory sex life. She is so totally ingrained with fear of all forms of heterosexual sex, the product of parental attitudes, that masturbation (and punishment through masturbation) is the only mode of sexual expression left open to her. She is destined to be one of those unhappy persons who are driven through life by sexual urges which can only speed her already slipping hold on normal life.



In a case of cunnilingus and simultaneous masturbation by anal means, the masturbating woman would be paraesthesiac.

Sadistic impulses, particularly when accompanied by the urge for anal intercourse, are within the paraesthesial category.

para·phi·lia

PARAPHILIA (med.) n. (see PARAESTHESIA, preceding)

par·tial·ism

PARTIALISM (med.) n. Excessive sexual interest in a specific nonsexual part of the body (nonsexual in the sense of nongenital; the individual suffering from this deviation considers the site of his special interest to be sexual indeed).—PARTIALIST, n.—PARTIALISTIC, adj.—PARTIALISTICALLY, adv. (see also axillism, volume one, and femoralism, volume three)

Although the practice of buttock fetishism is more common among men, there are quite a few women practicing this deviation.

The PARTIALIST is simply an individual who carries the normal interest in parts of the sex partner's body other than the sexual to an excessive length. This person can have either heterosexual or homosexual drives; PARTIALISM is confined neither by sex or other inclination, and may often be associated with other deviations.

Almost all individuals exhibit some PARTIALISTIC behaviorisms, but few carry them to the stage where all interest in other parts of the body is lost. For example, the male who enjoys caressing and kissing the earlobes of his lover is exhibiting PARTIALISTIC behavior, but unless he derives extreme sexual satisfaction from this act, such as experiencing orgasm while performing it, or finds the act fulfilling to the degree that all interest in other areas is lost, he is still capable of full sexual function.

There are, however, men and women whose entire sexual drives center on a specific area or organ not ordinarily considered sexual or erogenous. Thus, the axillist prefers, or sometimes demands, that sexual fulfillment be reached through the use of his partner's armpit. He will insert his penis between the upper arm and the body of his partner and,

Femoralism may be practiced either as a means of avoiding conception, or as the preferred method for attaining orgasm.

Breast fetishism (mammacism) is by far the most common partialism affecting American men of the present generation.

through coital-type movements, achieve orgasm and ejaculation.

Most body fetishists fall into this category, although they do not necessarily carry their preferences to the degree previously described.

Specific PARTIALISMS are frequently associated with a particular time or culture. Thus, during the last century, foot fetishists (PARTIALISM directed at the feminine foot) were commonplace. Women habitually wore floor-length dresses, and it was considered most immodest for a woman to display her ankle, or naked foot. Women's feet thus became sex symbols, and quite a high percentage of men developed excessive interest in this part of the female anatomy.

This fetish colored many aspects of the period/culture. In polite society, it was not considered proper to speak of the legs of a chair. Rather, they were referred to as the "limbs" of a chair. Furniture legs were covered by cloth drops, to insure that men

Women are not immune to partialistic behavior. Lesbians in particular may be afflicted by breast-directed fetishism.

would not be driven to lewd and lascivious thoughts by the sight of them. Of course, these behaviorisms were confined to a particular segment of society. By and large, only the middle classes, in England and in America, were so affected.

In our present society, at least until quite recently, PARTIALISM directed at the female breasts was widespread. Entire industries flourished as a result (see body fetishism, volume one). However, there is considerable evidence that the grip of this PARTIALISTIC preference on our American society is in the process of being broken. For this, new and more liberal sexual attitudes can be given the credit. In all probability, though, some other part of the female body will replace the breast as a center of interest.

Almost any non-genital area of the body can serve a sexual function. The armpit area is popular with a great many men.

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ped•er•as•ty

PEDERASTY (med.) n. Genital/anal intercourse wherein the penis of the male love partner is introduced into the anus of the female (or homosexual male) love partner and copulative motions are commenced until orgasm is reached. Frequently, both partners may reach orgasm through this procedure, as the anus can be a sexually sensitive region. Also, in homosexual PEDERASTY the prostate gland of the passive partner is usually stimulated by the coital motions and contact with the penis of the active partner. This act is illegal in most states.—PEDERAST, n.—PEDERASTIC, adj.—PEDERASTICALLY, adv.

The many sensitive nerve endings in and surrounding the anus can provide a woman with pleasure equal to coital intercourse.

From the male viewpoint, the anus can be considered a vaginal substitute, as it is of similar, though smaller, dimensions.

Homosexual PEDERASTY has characterized many civilizations, from the ancient Greeks onward, and is still practiced frequently in many parts of the world. In many of the more backward Arabic nations, particularly those in which women are still reduced to a condition of complete subservience, PEDERASTIC behavior of a homosexual nature is quite prevalent today.

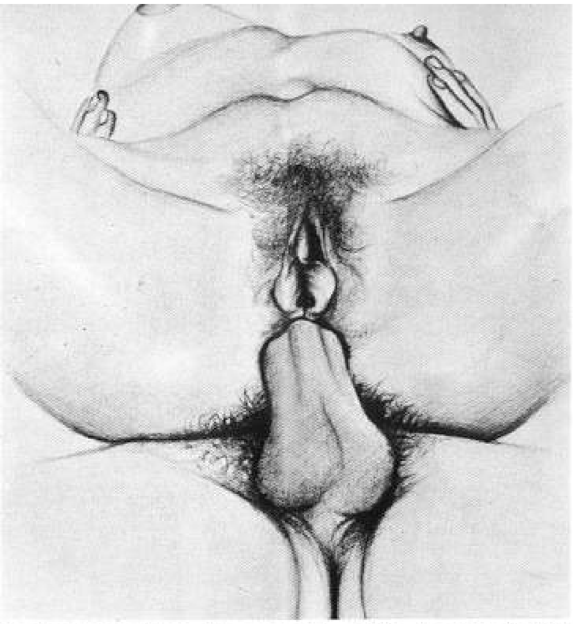
Heterosexual PEDERASTY is another matter entirely, and often takes place at the request of the female. This is one type of sexual union in which the male with a diminutive penis is at an advantage, as most women who prefer this act also object to anal intromission by men with large penises. The anal opening is not as capable of accommodating outsize objects as is the vagina, which can stretch quite easily to accommodate objects as large around as the head of an infant.

PEDERASTIC rape has been noted, although this is much more difficult to accomplish than the more normal variety, if any mode of rape can be considered normal. The rapist must either threaten his victim with bodily harm, or render that victim unconscious before the violation. Unlike ordinary rape, it cannot be accomplished merely through the use of superior strength, except with the assistance of accomplices.

Habitual PEDERASTS always run the risk of urinary tract infections. The bowel is always loaded with infectious organisms, unlike the vagina, and these frequently find a ready home in the delicate tissues of the male urinary tract. Such infections can easily be transmitted to the female vagina, if vaginal coitus follows the PEDERASTIC act, or if an infection is already established in the male urinary tract.

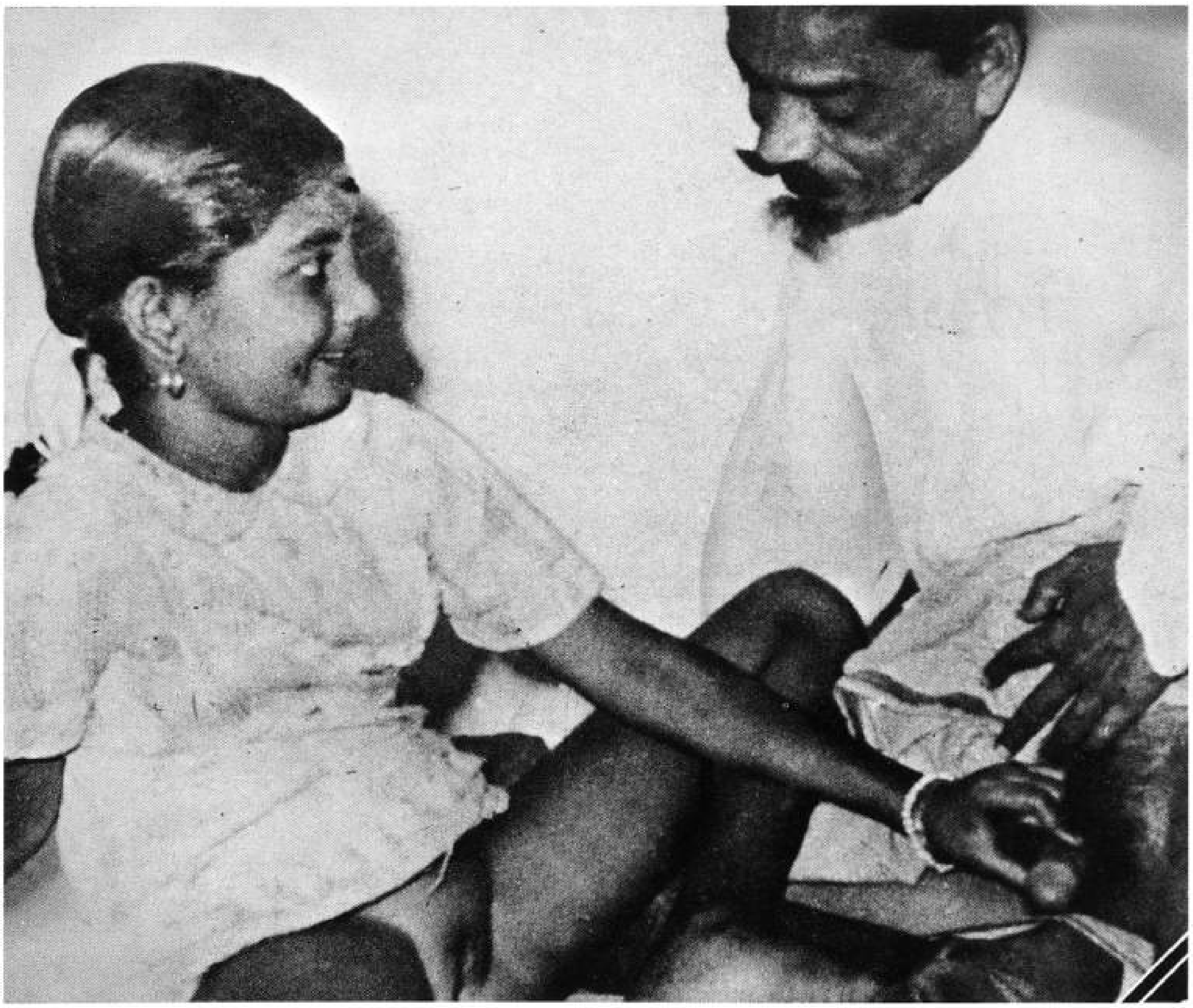
That women would prefer anal to vaginal intercourse is not so odd when one considers the nature of the nerve system around the anus, and the fear many women have of the unwanted conception. If they can obtain considerable pleasure from the act, and at the same time avoid all possibility of conception, they may develop over the years a strong preference for anal intercourse.

For the homosexual male, PEDERASTY offers a strong simulation of coitus, the principal heterosexual act. It also offers pleasure to an excessive degree through the aforementioned prostate massage. It is not at all uncommon for the passive homosexual partner to reach orgasm through this means long before the active partner ejaculates. But, despite the pleasures obtainable, fellatio remains the favored homosexual sex act, at least in American society.



In instances where the woman's vagina is exceptionally large, anal intromission can provide stronger sensations.

Popular due to its similarity to coitus, pederasty is a very common sexual practice among a great many male homosexuals.



In the Far East, there still exist houses of prostitution in which the inmates' average age is well below that of puberty.

the difficulty of finding them is great, due to the lack of known association between the criminal and the victim.

PEDOPHILIAL behavior is also common in those institutions wherein children are kept for one reason or another. Orphanages, particularly those run under loose controls, are often the site of rampant PEDOPHILIA. Fortunately, the operation of such establishments is much more closely regulated than in prior times.

Most PEDOPHILIAL crimes are committed by close relatives. Almost always, the father is the guilty party, although older brothers and sisters, and close relatives living with the family, also have great opportunity. Police records are rife with cases involving rape of children (of both sexes) by their fathers. In most cases of child rape, no arrest is made because the case never comes to the attention of the police. Unless a complaint is made by the mother, no one outside the family may ever know that a crime has been committed.

Young girls are often warned by their parents to *avoid* any overtures from strangers, particularly if they are male.

Several of the drawings of the Marquis von Bayros deal with sexual advances made by older women to barely pubescent boys.

COMPOSITE CASE HISTORY

The case of George B. only came to the attention of the authorities through accident, when an auto collision involving his entire family brought all to a county hospital, in the state of Kentucky. In the course of examining the children for injury, the physician noted that the anal areas of both male children (ages two and five) showed signs of repeated damaging intromissions. In addition, the vagina of the seven-year-old daughter indicated that she had been subjected to intercourse for some length of time.

George, the father of the children, at first denied all knowledge of these circumstances, and maintained that if the children had been subjected to intercourse of an anal and vaginal nature, the culprit must have been either a babysitter or someone else with access to the family home. His wife, however, broke down and revealed that George had been forcing intercourse on the children for some time. These acts had begun several years previously, when she had refused intercourse to him during a period of illness. Her fears regarding his possible actions had prevented her from reporting these acts to the police.

George was eventually confined to a mental institution as a result of the ensuing trial. There, psychologists were able to extract from him further details concerning his acts. It was learned that George, himself, had been repeatedly raped in youth by his father. He had been, in addition, a brutal husband, subjecting his wife to beatings and sexual indignities.

George was of a generally low order mentally, barely capable of holding menial positions. He showed no remorse over his acts, but rather considered them fairly natural. He maintained that it was "his right as a father" to use his children for his own sexual pleasure, and apparently assumed that this was a common practice in most families.

There is little chance that George will ever be released from the institution confining him. He lacks the intelligence to accept psychiatric help. Also, his attitudes are deeply entrenched by time and upbringing. Unfortunately, his children will probably be psychologically marked by the behavior he subjected them to.

The adult in the pedophilial relationship may be female. Pubescent boys are easily seduced by aggressive women.

Children need not always be forced into sexual relationships with mature men. Sometimes the intimacy is totally voluntary.

phal•li•cism

PHALLICISM (med.) n. Phallic worship; idolization of the penis and the power it represents in a religious manner, or as a fetish object, much as it was done at one time in ancient Greece or the ensuing Roman culture. Today, principally an erotic practice among male homosexuals and some heterosexual women.—PHALLICIST, n.—PHALLICISTIC, adj.—PHALLICISTICALLY, adv.

Surrealistic erotic art often makes use of the phallus in its symbology to establish the particular mood the artist seeks.

The breasts are favored by many men as objects through the use of which they gain satiation (see *partialism*, pg. 273).

Although seldom thus used, the back of the knee can serve as a source of male sex release (see *partialism*, pg. 273).

Though less common than in the past, foot fetishism still is a practiced partialistic trait (*see partialism*, pg. 273).

Armpit partialism has been dignified with a descriptive name exclusive to itself; axillism (see *partialism*, pg. 273).

The phallically oriented woman can enjoy caressing a penis even more than she might its intromission to her vagina.

Phallicism has been part and parcel of many ancient modes of religious expression, as in this pre-Columbian pottery.

PHALLICISM was a widely practiced religion long before the dawn of recorded history. In the examination of the remains of ancient peoples, crude monoliths, some of surprising size, are often found in circumstances indicating that these monoliths were obviously PHALLICISTIC in intent and origin and also central to the culture of the people who built them. Ancient man, not understanding the nature of the sexual process, deified the male sex organ, considering its powers to be of a virtually miraculous nature (worship of the sexual power of the female also existed, as witnessed by the many so-called "Venus" figures common in Europe and Africa; also as testified to by the Earth Mother religions which predated monotheism).

Witchcraft evolved as a religion combining the Earth Mother mystique with PHALLICISM, and representations of the male organ of intromission figured strongly in it. Modern witchcraft, at least that which is presently practiced as a quasi-religion, has appropriated many of the old symbols, but assigned new values to them. Many of the modern "witches" are almost totally ignorant of the original concepts surrounding these symbols.

Today, in our Western society, PHALLICISM reveals itself in many ways. A great many of our structures are quite obviously styled in appearance after the erect male sex organ, despite the fact that such a shape is not generally necessary for a soundly functioning structure. Many artists and architects, fully aware of the PHALLICISTIC nature of many people, deliberately play on this urge in their designs.

A great deal of the jewelry women wear is PHALLICISTIC in design. Indeed, necklaces, pendants and earrings are frequently seen, which are little more than tiny but accurate reproductions, in precious metals and sometimes jewel studded, of the erect penis. In some countries, these are worn as good luck charms, in continuance of the ancient religious customs.

It is safe to assume that the various rods and staffs of office still found in certain functions are remnants from the time when PHALLICISM was a major religious force.

In sexual practice, PHALLICISM is commonplace in homosexual circles. Tight pants are frequently worn to accent the penis, and a great deal of male homosexual "in" humor and slang centers on adoration of the penis.

Many women, particularly those with strong, heterosexually oriented sex drives, are worshipers of the penis. Some women feel so strongly in this matter that they react galvanically to the sight of a penis, particularly a large and erect one. These women are, approximately, counterparts of those men who adore women with excessively large breasts.

Certainly, PHALLICISM cannot be considered in any way a dangerous deviation, even when carried to extremes. It does center on a genital area and, when the worshiper is a woman, can be considered but the natural development of a strong sex drive.

pil·i·phi·lia

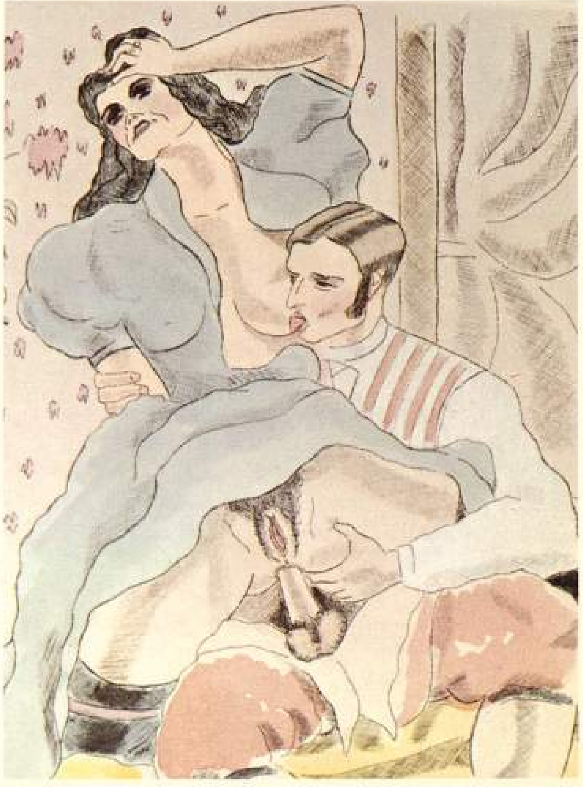
PILIPHILIA (med.) n. Hair fetishism; the centering of interest, usually by the male (although this fetish is often found among lesbians), on the head hair of the sexual partner or potential partner. Occasionally, the interest is centered on the hair growing on another part of the body, such as armpit or pubic hair.—**PILIPHILIAC**, n.—**PILIPHILIAL**, adj.—**PILIPHILIALLY**, adv.

Hair fetishism can have many minor variations. Some men like to collect samples of pubic hair from their sexual partners.

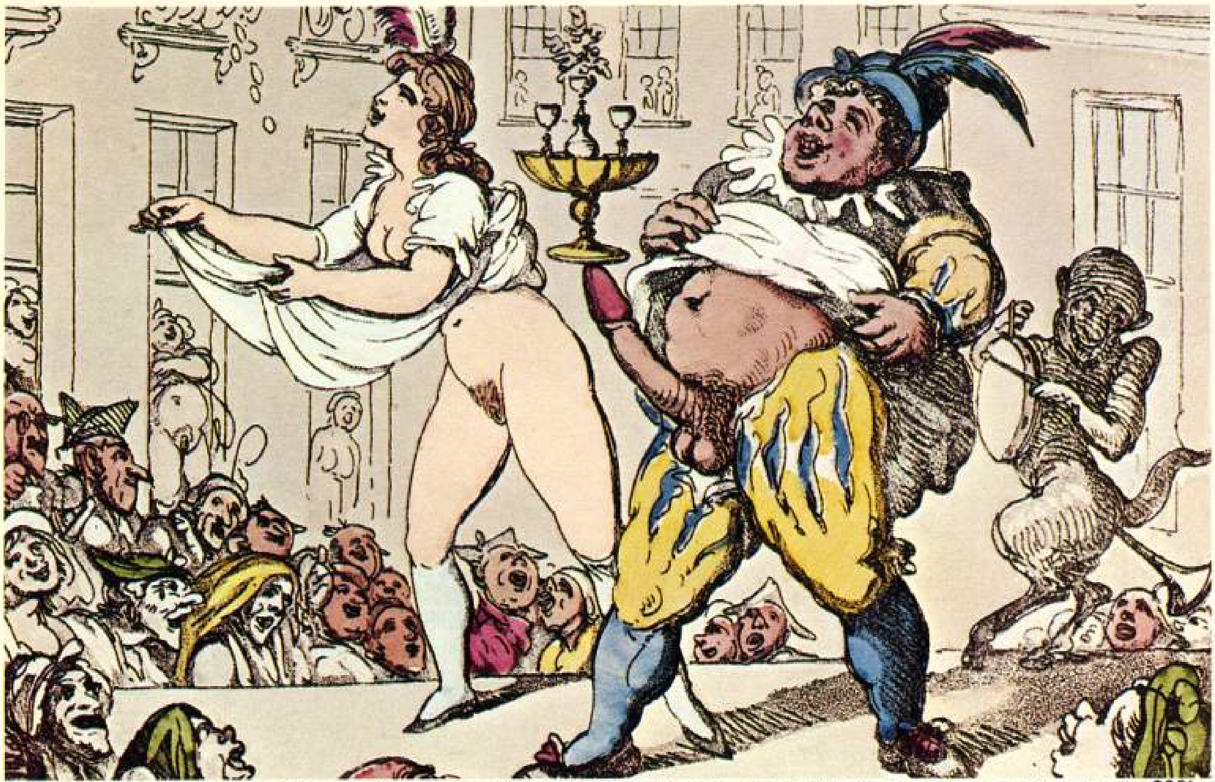
The piliphilial act may be nothing more than the desire to stroke the genital hair of the partner during the sex act.

Anal intromission is a favored means of sexual intercourse between male homosexual partners (see *pederasty*, pg. 277).

All lesbian acts are generally categorized as deviant from the normal modes of human sex (see *paraesthesia*, pg. 269).



The partialistic male may perform his preferred act during participation in other sex deeds (see *partialism*, pg. 273).



Stage performances designed to sexually arouse audiences are as old as human culture (see *psychic masturbation*, pg. 299).

Many heterosexual pedophilial males can perform sex only when their partners are immature (see *pedophilia*, pg. 280).

As the manner in which the hair is worn is generally, at least in our society, a secondary sexual characteristic (among those in the "hippy" subculture this may not hold true), it is not surprising to find that a great many men, and some lesbian directed women, make a fetish out of the head hair of the sex partner. A much smaller percentage center their interest on pubic hair or the hair in the armpits. Some few women are fetishistically directed to the hair found in great profusion on the chests of many men (although men with little or no hair on their chests do not appear to suffer sexual deprivation for this reason).

Some few men carry this deviation to rather extreme degrees, being unable to achieve orgasm and ejaculate unless their penises are in contact with the hair of the sex partner. Many others require a protracted period of fondling the hair of the sex partner before they can reach that degree of arousal which makes coitus possible. Still other men carry as fetish objects locks of women's hair.

PILIPHILIACS can be dangerous, though, particularly if their deviation drives them to secure locks of hair from their sex partners or, in extreme cases, from unsuspecting women they may encounter in public or private places. Thus, we have instances of men, armed with scissors, assaulting strange women so that they may steal locks of their hair. If re-

The piliphiliac may derive great pleasure through fondling the woman's hair during the period of greatest intimacy.

sistance is met from these women, the reaction of the fetishist may be dangerous in the extreme.

COMPOSITE CASE HISTORY

In San Francisco, several years ago, quite a number of women reported being assaulted at night, and in the public streets, by a young man wearing a woman's stocking pulled over his head to obscure his features and armed with a small pair of scissors.

Several of these women, in resisting the assaults, suffered minor wounds inflicted by the scissors wielder.

Unlike many sexual assaults, these were directed at collecting locks of hair from the victims' heads. The attacker would snip and run, leaving his victims in dire need of a hair stylist.

In due time, the culprit was caught, identified and arrested. He was discovered to be the fifteen-year-old son of a very prominent citizen of the city, a woman who had earned a high reputation in business directly competitive with very capable men. She had been divorced for many years and had reared her son without benefit of home male companionship. The boy had developed a number of distorted viewpoints regarding women; he both adored and feared them. He had never attempted sexual congress with any females, of any age, but was in the habit of masturbating while holding the lock of hair, in his hand, and in contact with his penis.

Sometimes the hair fetishist is female. Such deviant sexual traits are no respecters of age, race, or biological gender.